

Abraham

Pious man

Lamp

Tree

FATE: HOPE: FAITH:

**THE PRACTICE OF PIETY:**  
 Directing a Christian  
 how to walk, that he  
 may please God.  
*Amplified by the Author.*  
 Piety hath the promise,  
 1. TIM. 4.8.

REMEMBER THE  
 1. TIM. 4.8.

WATCH  
 MEDITATE

RED SEA

Baptisme

Exod: 17

Moses

Aaron

Faith

Prayer

Fasting

IOSVAH

Spirit

Flesh

AMALEK

Printed for Andrew Crooke, and are to be sold at the  
 signe of the Beare in Pauls Church-yard. 1632.



Gara: Abbit the Sator  
of Thomas Abbit  
of wylton 1676.

---

John Godwallaw the  
son of Godwallaw  
Godwallaw & the

John & Mary  
1676

John Porter.

John Porter

John Porter

Thomas Jones

Thomas Salisbury

Thomas Hulse

Thomas Abbit is the  
arg of this Book

657 William  
Colender of

He is the  
country of Bucks 1661



TO  
THE HIGH AND  
MIGHTY PRINCE

CHARLES, *Prince*  
*of Wales.*

**C**H R I S T I E S V S,  
*the* P R I N C E of  
Princes, *blesse* your  
Highnes, with length  
of dayes, and an in-  
crease of all Graces; *which may make*  
*you* truly prosperous in this life,  
and eternally happy in that which  
is to come.

Jonathan *shot* <sup>b</sup> three Arrowes, to  
drive David further off from Sauls  
fury : and *this is the* third E pistle  
*which I have written to draw your*  
Highnesse neerer to Gods favour, by  
*directing your heart to* begin (like  
*Isiah*) in your <sup>c</sup> youth to seeke af-  
ter the God of David, (and of Ia-  
cob) your Father, *Not but that I*

A 2

know,

<sup>a</sup> 1 Tim.  
6. 15.  
Apo. 12  
13.

<sup>b</sup> 1 Sam.  
20. 29.

<sup>c</sup> 2 Chro.  
34. 3.

## The Epistle

*Quimo-  
nei, ut fa-  
cias, quod  
jam facis,  
ipse mo-  
nendo*

*Laudat,  
& porta-  
m com-  
probat a-  
lasuo.*

*2 Cor. 8.*

*7.*

*Matt. 15.*

*1.*

*2 Tim. 2.*

*4.*

*know, that your Highnesse doth this  
without mine admonition; but because  
I d would with the Apostle have  
you to abound in every Grace, in  
Faith and knowledge, and in all di-  
ligence, and in your love to Gods  
Service and true Religion. Never  
was there more need of plaine and  
unfained Admonition: for the Co-  
micke, in that saying, seemes but to  
have prophecied of our times, Obse-  
quium amicos, veritas odium parit.  
And no marvell: seeing that we are  
falne into the dregs of Time, which  
being the last, must needs be the worst  
dayes. And how can there be worse,  
seeing Vanitie knowes not how to be  
vainer, nor wickednesse how to be  
more wicked? And whereas hereto-  
fore those have been counted most ho-  
ly, who have shewed themselves most  
zealous in their Religion; they are  
now reputed most discreet, who can  
make the least profession of their  
Faith. And that these are the last  
dayes, appeares evidently, because the  
Security of mens eternall state hath  
so overwhelmed (as Christ foretold*

*ie*

## Dedicatory.

it should) all sorts : that most who now live, are become lovers of pleasures, more than lovers of God : And of those who pretend to love G O D, O G O D ! what sanctified heart can but bleed, to behold how seldome they come to prayers ? how irreverently they heare G O D S Word ? what strangers they are at the Lords Table ? what assiduous spectators they are at Stage-plays ? where (being Christians) they can sport themselves to heare the Vassals of the <sup>c</sup>divell scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco Pipes in their bibbing-houses. So that hee who would now adayes seeke in most Christians for the power, shall scarce almost find the very shew of godlinesse. Never was there more sinning, never lesse remorse for sin. Never was the Iudge neerer to come, never was there so little preparation for his cōming. And if the Bridegroom should now come, how many (who thinke themselves

*Ecclesiā, & Cathedrā pestilentiarum, Jam. 5. 9. Rev. 12. 10.*

*Exēplum  
occidit  
mulieris,  
Domino  
teste, que  
Theatrum  
adit, &  
inde cum  
Demonio  
redit. Ita-  
que in ex-  
orcismo cū  
oneraretur  
immundus  
spiritus  
quod ausus  
est fidelem  
aggredi :  
constanter  
& iustif-  
sime quidē  
(inquit)  
feci : In  
meorū  
inveni  
Tert. de  
spect. ib.  
cap. 26.  
Therefore  
Tert. in  
cap. 6. calls  
the stage  
Diaboli*

## The Epistle

Matth.  
25.8.

*wise enough, and full of all knowledge) would bee found foolish Virgins, without one drop of the Oyle of saving Faith in their Lamps? For the greatest Wisedome of most men in this age, consists in being wise, first, to deceive others, and in the end to deceive themselves.*

*And if sometimes some good Book haps into their hands: or some good motion commeth into their heads, whereby they are put in minde to consider the uncertaintie of this life present; or how weake assurance they have of eternal life, if this were ended: and how they have some secret sinnes, for which they must needs repent here, or bee punished for them in hel hereafter: Security then forthwith whispers the Hypocrite in the Eare, that though it be fit to thinke of these things, yet, It is not yet time; And that hee is yet young enough (though hee cannot but know, that many milions as young as himselfe are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Eare;*

## Dedicatory.

Eare; that he may have time hereafter, at his leifure to repent: and that howsoever others dye, yet hee is farre enough from death, and therefore may boldly take yet a longer time to enjoy his sweete pleasures, and to increase his wealth & greatnesse: And hereupon (like Salomons sluggard) hee yeelds himselfe to a little more sleepe, a little more slumber, a little more folding of the hands to sleepe in his former sinnes: at last, Despaire (Securities ugly Hand-maide) comes in unlooked for, and shewes him his Houre-glasse: dolefully telling him, that his time is past: and that nothing now remaines but to dye, and be damned. Let not this seeme strange to any, for too many have found it too true, and more, without more grace, are like to be thus soothed to their end; and in the end snared to their endlesse perdition.

In my desire therefore of the common salvation; but especially of your Highnesse everlasting welfare, I have endeavoured to extract (out of

Jude 3.

## The Epistle

*the Chaos of endlesse controversies)*  
*the old practice of true Pietie, which*  
*flourished before these Controversies*  
*were hatched: which my poore labours*  
*(in a short while) come now forth a-*  
*gaine the 38. time, under the gracious*  
*protection of your Highnesse favor:*  
*and by their entertainment seeme*  
*not to be altogether unwelcome to*  
*the Church of Christ. If to be pious,*  
*hath in all ages beene held the truest*  
*honour: how much more honourable*  
*is it, in so impious an age, to bee the*  
*true Patrone and Paterne of Pietie?*  
*Pietie made David, Salomon, Iehosaphat,*  
*Ezechias, Iosias, Zerubbabel,*  
*Constantine, Theodosius, Edward*  
*the sixth, Queene Elizabeth, Prince*  
*Henry and other religious Princes*  
*to be so honoured: that their names*  
*(since their deaths) smell in the*  
*Church of GOD like a precious*  
*oyntment, and their remembrances,*  
*sweet as honey in all mouthes, and*  
*as Musicke at a banquet of Wine:*  
*when as the tips of others, who*  
*have beene godlesse and irreligious*  
*Princes, doe rot and stinke in the*  
*memo-*

Ecc. 7. 1.

Ecc. 4. 2. 1



## Dedicatory.

memory of Gods people. And what honour is it for great men to have great Titles on earth; when God counts their Names unworthy to bee \* written in his Booke of life in Heaven?

*It is Piety that embalms a Prince his good name, and makes his face to shine before men, and glorifies his soule among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertaine to all, (espeially to Princes:) What argument is more fit, both for Princes, and People to study, than that which teacheth sinfull man to deny himselfe, by mortifying his corruption: that he may enjoy Christ, the Author of his salvation: To renounce these false and momentany pleasures of the world, that he may attaine to*

\* Luke.  
10. 10.  
Apo. 17.  
8.

Exod. 31.  
29, 30.

2 Cor. 3.  
18.

## The Epistle

*the true and eternal ioyes of Heaven: and to make them truly honourable before God in Piety, who are now onely honourable before men in vanity? What charges soever we spend in earthly vanities: for the most part, they either dye before us, or wee shortly die after them: but what we spend like <sup>c</sup> Mary in the Practice of Piety, shall remaine our true memoriall for ever. For <sup>u</sup> Piety hath the promise of this life, and of that which shall never end. But <sup>x</sup> without Piety there is no internall comfort to be found in Conscience, nor externall peace to be looked for in the World, nor any internall happinesse to be hoped for in Heaven. How can Piety but promise to her selfe a zealous Patron of your Highnesse; being the sole Sonne and Heire of so gracious and great a Monarch: who is not onely the Defender of the Faith by Title: but also a Defender of the Faith in truth, as the Christian world hath taken notice by his learned confounding of Bellarmines over-spreading Heresies, and his*

<sup>c</sup> Matth.  
16. 13.

<sup>a</sup> 1 Tim.  
4. 8.

<sup>b</sup> Principibus ad  
salutem  
sola satis  
vera est  
pietas, ab-  
sque illâ  
verò nihil  
est vel ex-  
ercitus vel  
Impera-  
toris for-  
titudo,  
vel appa-  
ratus reli-  
quus. 2o.  
Rom. Ec-  
cles. Hist.  
lib. 9. c. 1.

## Dedicatory.

his suppressing, in the blade, of Vortius Athean blasphemies? And how ealie is it for your Highnesse to equall (if not exceed) all that were before you, in Grace and greatnesse; if you doe but set your heart to seeke, and to serve God, considering how religiously your Highnesse hath beene educated by godly and vertuous Governours and Tutors: as also that you live in such a time, wherein Gods providence, & the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerab'e Iehojada, that doth good in our Israel both towards God & toward his House: of whom your Highnesse at all times, in all doubts, may learne the sinceritie of Religion, for the Salvation of your inward Soule, and the wisest counsell for the direction of your outward state? And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your selfe, that your Highnesse beares your religious Father Iames speaking unto you, as sometimes holy David spake to his Sonne

The Honorable  
Sir Robert Cary  
Knight,  
and the religious  
Lady Cary  
his Wife.  
Mr. Thomas Murray.  
Sir James Fullerton.  
The gracious  
Archbishop of  
Cant. G. A

2 Chron  
28, 2.

## The Epistle, &c.

*Sonne Salomon* : And thou *Charles* my Sonne, know thou the God of thy Father, and serve him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seeke him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

*To helpe you the better to seeke and serve this God Almighty, who must be your chiefe Protectour in life, and onely Comfort in death: I here once againe, on my bended knees, offer my old wise new stamp, into your Highnesse hands: daily for your Highnesse, offering up unto the most High, my humblest prayers: that as you grow in age and stature: so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease: In all other matters I will ever rest,*

*Your Highnesse humble Servant,  
during life to be commanded,*

LEVVES BAILLY.



AD  
CAROLVM  
PRINCIPEM.

*Tolle malos, extolle Pios, cognosce Teipsum:  
Sacratene, Paci consule, disce pati.*





TO THE DEVOUT  
READER.

**I***Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to adde some points, and to amplifie other. To satisfie whose Goaly requests, I have done my best endeavour, and withall finished all that I intend in this argument. If thou shalt hereby reape any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his owne.*

*Farewell in the Lord  
IESVS.*

THE



## THE CHIEFE CON- TENTS OF THIS BOOKE.

**A** Plaine description of God, in  
respect of his Essence, Per-  
sons, and Attributes, so farre  
as every Christian should com-  
petently endeavour to learne  
and know; with sundry sweet observations  
and meditations thereupon. pag. 3.

2. Meditations setting forth the miseries  
of a mans life and death, that is not reconciled  
to God in Christ. 55

3. Meditations of the blessed state both  
in life and death, of a man that is reconciled  
to God in Christ: wherein thou shalt finde  
not a few things worthy the reading and ob-  
servation. 90

4. Meditations on seaven hinderances,  
which keepe backe a sinner from the Practise  
of Piety, necessary to be read of all, but espe-  
cially of carnall Gospellers in these times. 152.

5 How to begin the morning with pious  
meditations and prayers 203

6. How to reade the Bible with profit and  
ease once over every yeere. 210

7. d



## The Contents.

7. <i>A Morning Prayer.</i>	217
<i>Another shorter Prayer for the Morning</i>	232
<i>Another briefe Morning Prayer.</i>	238
8. <i>Meditations how to walke with God</i> <i>all the day.</i>	239
<i>Especially how to guide thy thoughts</i>	240
<i>Thy words.</i>	248
<i>Thy Actions.</i>	256
9. <i>Meditations for the Evening.</i>	268
10. <i>An Evening Prayer.</i>	273
<i>Another shorter Evening Prayer.</i>	283
11. <i>Things to be meditated upon, as thou</i> <i>art going to bed.</i>	287
12. <i>Meditations for a godly Householder.</i>	289
13. <i>A Morning Prayer for a Family.</i>	294
14. <i>Holy Meditations and Graces, before</i> <i>and after dinner and supper.</i>	303
15. <i>Rules to bee obserued in singing of</i> <i>Psalmes.</i>	312
16. <i>An Evening Prayer for a Family.</i>	315
17. <i>A Religious Discourse of the Sabbath</i> <i>Day, wherein is prooued that the Sabbath</i> <i>was altered from the seuenth to the first day</i> <i>of the weeke, not by humane ordinance, but</i> <i>by Christ himselfe and his Apostles: that the</i> <i>fourth Commandement is perpetuall and mo-</i> <i>rall vnder the New Testament, as well as un-</i> <i>der the Old. And the true manner of sancti-</i> <i>fying the Sabbath Day is described out of the</i> <i>word</i>	

## The Contents.

<i>Word of God.</i>	323
18. <i>A Morning Prayer for the Sabbath Day.</i>	390
19. <i>An Evening Prayer for the Sabbath Day.</i>	412
20. <i>Meditations of the true manner of Fasting, and giuing of Almes, out of the Word of God.</i>	419
21. <i>The right manner of holy Feasting.</i>	444
22. <i>Holy and deuout Meditations of the worthy and reuerent receiuing of the Lords Supper.</i>	446
23. <i>An humble Confession of finnes before the holy Communion.</i>	483
24. <i>A sweet Soliloquie to be said a little before the receiuing of the holy Sacrament.</i>	507
25. <i>A Prayer to bee said after the receiuing of the holy Sacrament.</i>	522
26. <i>Meditations how to behaue thy selfe in the time of sickenesse.</i>	534
27. <i>A Prayer when one begins to be sicke.</i>	537
28. <i>Directions for making thy will, and setting thy house in order.</i>	546
29. <i>A Prayer before taking of Physicke.</i>	552
30. <i>Meditations for one that is recovered from sickenesse.</i>	571
<i>And a thankesgiuing.</i>	574
31. <i>Meditations for the sicke, taken from the end of GODS Chastisements.</i>	575
32. <i>Medi-</i>	

## The Contents.

32. Meditations for one that is like to dye. 580
33. A Prayer to be said of one that is like to dye. 591
34. Comfortable Meditations against despair. 596
35. Directions for those, who come to visit the sicke. 617
36. A Prayer to be said for the sicke. 621  
And choice Scriptures to bee read vnto him. 627
37. Consolation against impatiency in sickness. 628
38. Consolation against the feare of death. 633
39. Seaven sanctified thoughts, and so many spirituall sighs fit for a sicke man that is like to dye. 639
40. Of the comfortable use of true absolution, and receiuing of the Lords Supper to the faithfull and penitent, before they depart this life, if they may conveniently be had. 649
41. The last speech of a godly man dying. 663
42. Meditations of Martyrdome: wherein is proved, that those who dye for Popery cannot be Christs Martyrs. 665
43. A Diuine Colloquy betwixt Christ and the Soule, concerning the vertue and efficacy of his dolorous Passion. 676
44. The Soules Soliloquy vnto Christ her Saviour. 691

THE



THE  
PRACTICE  
OF PIETY,

Directing a Christian how to  
walke, that hee may  
please God.

**W**Ho ever thou art that  
lookest into this  
*Booke*, never under-  
take to read it; un-  
lesse thou first *resol-*  
*vest* to become from thy heart, an  
unfained *Practitioner* of *Piety*. Yet  
read it, and that speedily, least be-  
fore thou hast read it over, *God* (by  
some unexpected death) cut thee  
off, for thine inveterate *Impiety*.

The

The Practice of Pietie consists

1 In glorifying God aright

1 By thy life, in dedicating thy selfe devoutly to serue him,

Extraordinarily, by

2 By thy death, in dying

Ordinarily

1 Privately in thine owne person.

2 Publickly.

1 With thy family every day.  
2 With the Church on the Sabbath day.

{ Fasting.  
Feasting.

1 In the Lord.

2 For the Lord.

1 The essence of God, and that, in respect of

1 The diuers manner of being therein, which are three Persons :

{ 1 Father.  
2 Sonne.  
3 Holy Ghost.

2 The Attributes thereof, which are either,

Nominal: or

{ 1 Absolute,  
2 Relative,

{ 1 Simple-  
ness.  
2 Infinite-  
ness.

{ 1 Life.  
2 Under-  
standing.  
3 Will.  
4 Power.  
5 Maiestie.

2 Thy owne selfe in respect of thy state of

{ 1 Corruption.  
2 Renouation.

Vnlesse

Unlesse that a man doth truly know God, he neither can nor will worship him aright: for how can a man love him, whom he knoweth not? and who will worship him, whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therefore (saith the<sup>a</sup> Apostle) *Hee that cometh to God, must beleieve that God is, and that hee is rewarder of them that seeke him.*

And for as much as there can be no true Piety, without the knowledge of God; nor any good practice, without the knowledge of a mans owne selfe: we will therefore lay downe the knowledge of Gods Maiestie, and Mans Misericie, as the first and chiefest grounds of the Practice of Pietie.

Tum Deum a-  
mare libet, cum  
persuasionem ha-  
beremus ipsam  
esse optimam  
maximam,  
ubique pra-  
esentem, omnia  
in nobis efficien-  
tem, eam in quo  
vivimus, mo-  
vemur, sumus.  
Bucc. 177  
Psal. 1. 5.

<sup>a</sup> Heb. 11.  
6.

Danda impi-  
mit opera est,  
ut Deum veri-  
tatem, quod quod  
feliciter esse  
volueris.  
Quod noscum  
scriptum est in  
scriptis.

A

# PLAINE DESCRIPTION OF the Essence and Attributes of God, out of the holy Scripture, so farre forth as every *Christian must competently* know, and necessarily beleewe, that will be saved.

<sup>a</sup> Psal.

<sup>143.</sup>

<sup>b</sup> 1 Tim.

6.16.

<sup>c</sup> Deut. 1.

4. and 4.

35. & 32.

39. & 6.4

Isa. 45.5.

6,7,8.

1 Cor. 8.4

Ephes. 4.

5.6.

1 Tim.,

5.

<sup>d</sup> Ioh 4.

24.

<sup>2</sup> Cor. 3.17. <sup>e</sup> 1 King. 8.17. Psal. 147.5. <sup>f</sup> Deut. 22.4.

<sup>g</sup> Exod. 3.14. <sup>h</sup> 1 Cor. 8.6. Act. 17.25. Rom. 11.36.



Although no creature  
can define what God  
is, because he is <sup>a</sup> in-  
comprehensible, and  
<sup>b</sup> dwelling in inaccessi-  
ble light: yet it hath pleased his  
Maiestie, to reveale himselfe in his  
Word unto us, so far as our weak ca-  
pacity can best conceive him. Thus:  
God is that <sup>c</sup> one <sup>d</sup> spirituall and  
<sup>e</sup> infinitely perfect <sup>f</sup> Essence, whose  
being is <sup>h</sup> of himselfe eternally.

In



In the *Divine Essence*, we are to consider two things: First, the *divers* manner of being therein: secondly, the *Attributes* thereof.

The *divers* manner of being therein, are called <sup>i</sup> *Persons*.

A *Person* is a <sup>k</sup> *distinct subsistence* of the whole *Godhead*.

There are <sup>m</sup> *three Divine Persons*, the *Father*, the *Sonne*, and the *Holy Ghost*: These three *Persons* are not three severall *substances*; but three distinct *subsistences*; or three *divers* manner of beings of <sup>n</sup> *one* and the *same substance*, and *Divine Essence*. So that a *Person* in the *Godhead*, is an individuall *understanding*, and incommunicable *Subsistence*, living of it selfe, and not sustained by another.

In the *unitie* of the *God-head*, there is as a <sup>o</sup> *plurality*, which is not *accidentall*, (for *God* is a most pure *act*, and admits no accidents:) nor *essentiall*: (for *God* is *one Essence*.

*sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia*, Aug. lib. 6. de Trin. cap. ult. and 3. 22. and 11. 7. Isa 6. 8.

only )

<sup>i</sup> Heb. 1. 3

<sup>k</sup> Joh 1. 1

& 5. 31.

37. &

14. 16.

<sup>l</sup> Col 2. 5.

Joh. 14. 9.

<sup>m</sup> Gen. 1

26. 3. 22.

& 11. 7.

Exo. 20.

2.

Hos. 1. 4.

7.

Isa. 6. 3. 9.

10.

Zach. 3. 2

Hag. 2.

5. 6.

<sup>i</sup> Joh. 5.

7.

Mat. 3. 16

17. & 28.

19.

Joh. 14.

26.

<sup>2</sup> Cor.

13. 13.

<sup>n</sup> Singula

in omnibus,

Gen. 1. 26.

\* *Persona di-*  
*tinguatur*  
*personaliter,*  
*non*  
*essentially*  
*intrapersonaliter.*  
 \* *Deus est in-*  
*divise unius in*  
*Trinitate &*  
*inconfuse trinus*  
*in unitate,*  
 iustin in  
 in d. 16.

onely) but \* personally.

The persons in this one *Essence* are but three. In this *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The *Divine Essence* in it selfe, is neither divided nor distinguished. But the three Persons in the *Divine Essence* are distinguished among themselves three manner of wayes.

1. By their Names.
2. By their Order.
3. By their Actions.

1. By their names thus :

**T**HE first Person is named the *Father*; first, in respect of his <sup>k</sup> *naturall Sonne Christ*: secondly, in respect of the *Elect*, his <sup>l</sup> *adopted sonnes*, that is, those who being not his sonnes by *Nature*, are made his sonnes by *Grace*.

The second Person is named the *Sonne*, because he is <sup>n</sup> begotten of his <sup>o</sup> *Fathers substance or nature*:  
 and

<sup>k</sup> Matt.  
 11. 27.  
 Matt. 3.  
 17.  
<sup>l</sup> Isa. 63.  
 16.  
 Ephes. 3.  
 14, 15.  
<sup>m</sup> Prov.  
 30. 4.  
<sup>n</sup> Pl. 2. 7.  
<sup>o</sup> Heb. 1. 3  
 Phil. 2. 6.

and he is called the *Word*: 1. because the *P* conception of a *word* in mans mind, is the neereſt thing, that in *ſome* ſort can ſhadow unto us the manner, how he is eternally begotten of his Fathers ſubſtance: and in this reſpect hee is alſo called the *Wiſedome of his Father*, Pro. 8. 12. Secondly, becauſe that by *him*, the Father hath from the beginning declared his will for our ſalvation: hence called λόγος, *quasi* λόγόν, the *Perſon* ſpeaking with, or by the Fathers. Thirdly, becauſe hee is the chiefeſt argument of all the *Word of God*; or that *Word*, whereof God ſpake, when he promiſed the *blessed Seede* to the *Fathers*, under the old Teſtament.

The *third Perſon* is named the *ſholy Ghoſt*, firſt, becauſe he is *ſpirituall* without a body: ſecondly, becauſe he is *ſpired*, and as it were breathed from both the *Father* and the *Sonne*, that is, proceedeth from them both. And hee is

pBasil. ſup. az  
Iohan. Sic  
mens cogi  
tando in ſe  
ipſam refle  
ctitur, &  
λόγος inter  
num gignit  
ita mens illa  
atena, qua  
eſt Deus  
pater in  
ſeipſam in  
telligendo  
reflexa λόγος  
atenum  
modo ineffa  
bili gemis:  
Eſicut ex  
terior λόγος,  
λόγος interi  
oris effigies  
quasi eſt:  
ita atenus  
illa λόγος  
ὑποστατικῶς  
atenu Pa  
triū imago  
eſt. & ma  
ieſtatiū cha  
racter.  
Heb. 1. 3.  
q Ioh. 1. 18.  
Iren. 1. 4.  
c. 14.  
1. 2. 10. 4.  
Heb. 1. 2.  
Luk. 24. 27  
Ioh. 5. 45.  
Actis 3. 22,  
23, 24.

f Iſa. 63. 10. 2. Cor. 13. 13. 2 I. Ioh. 4. 14. 2 Cor. 3. 17  
q Ioh. 20. 21, 22. Ga. 4. 6. Ioh. 25. 16.

B

called

x 1 Pet. 1.  
 5, 16.  
 y 1 Cor. 3.  
 18.  
 1 Thes. 5.  
 23.  
 1 Pet. 1. 3.

called *holy* both because he is *holy* in his owne nature, and also the immediat *sanctifier* of all Gods *E-lect* people.

2. By their Order Thus :

**T**HE Persons of the Godhead are either the *Father*, or those which are of the *Father*.

The *Father* is the *first Person* in the glorious *Trinity* having neither his *being*, nor *beginning* of any other, but of himselfe; *begetting* his *Sonne*, and together with his *Sonne* *sending forth* the *holy Ghost* from everlasting. The persons which are of the *Father*, are those, who in respect of their personall existence, have the *whole Divine Essence*, eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Sonne*, or from the *Father* and the *Sonne*, as the *holy Ghost*.

The *Sonne* is the second *Person* in that glorious *Trinity*, and the *only begotten Sonne* of his *Father*, not by *Grace*, but by *nature*; ha-  
 ving

a Origo es-  
 sentia in di-  
 uinis nulla  
 est : origo  
 personarum  
 locum habet  
 in filio, et  
 spiritus san-  
 cto Pater  
 enim est  
 prior filio,  
 non tempo-  
 re sed ordi-  
 ne, Alite.  
 6 Mat. 8.  
 19 1. Ioh. 5.  
 7. Ideo dici-  
 tur Pater.  
 ἀπαρχὴς  
 & ἀγένη-  
 νος.

ving his<sup>d</sup> being of the *Father alone*, and the *whole being* of his *Father*, by an eternall, and incomprehensible generation: and *with the Father*, sendeth forth the *holy Ghost*. In respect of his *absolute Essence*, he is of *himselfe*, but in respect of his *Person*, hee is, by an eternall generation, of his *Father*. For the *Essence* doth not beget an *Essence*, but the *person* of the *Father* begetteth the *person* of the *Sonne*, and so hee is *God of God*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* in the blessed *Trinitie*, proceeding and sent forth, equally from both the *Father* and the *Sonne*, by an eternall and incomprehensible *spiration*; For as the *Sonne* receiveth the whole divine *Essence* by *generation*; so the *holy Ghost* receiveth it wholly by *spiration*.

Item sola restat *Essentia*, qua est a seipsa: hinc filius dicitur principatus, non essentiat. Th. Sum. pag. 9. 23. Ioh. 15. 26 Ioh. 16. 15. Therefore Rom. 8. 9 the *Holy Ghost* is called the *Spirit* of *Christ*. Spiritus S. a Patre & a Filio procedit, tanquam ab uno & eodem principio, in duabus tantum personis subsistens, non autem tanquam a duobus ac diversis principiis.

d Filius Dei & logos, quoad essentiam absolutam, est quidem a seipso & a utroque, sed ratione personae unum est autem, sine esse personalis per aeternam generationem a patre existit: ideoque non est autem igitur. Ioh. 6. 38. 17. Ioh. 5. 19. Mich. 5. 1. Ioh. 1. 1. e Psal. 2. 7. Heb. 1. 5. Aliud est habere *Essentiam* divinam a seipso: & habere *essentiam* divinam a seipsa existentem: remota enim relatione a Patre

This *Order* betwixt the three *persons* appears, in that the *Father* begetting, must in order be before the *Sonne*, begotten; and the *Father* and *Sonne*, before the *Holy Ghost*, proceeding from both.

This *Order* serves to set forth unto us two things: first, the *manner* how the *Trinitie* worketh in their *externall actions*: as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*; the *Sonne* from the *Father* by the *holy Ghost*; the *holy Ghost*, from the *Father* and the *Sonne*. Secondly, to distinguish the first and *immediate beginning*, from which those *externall* and *common actions* do flow. Hence it is that forasmuch as the *Father* is the *fountaine & originall* of the *Trinitie*, the beginning of all *externall* working: the *Name of God* in relation, and the title of *Creator* in the *Creed* are given in a speciall manner to the *Father*; our *Redemption* to the *Sonne*, and our *Sanctification* to the person of the *holy Ghost*, as the *immediate agents* of those actions  
And

a Hinc Dei  
nomen sap-  
in scripturis  
Patri  
κατ' ἐξοχὴν  
tribuitur.  
coh. 14. 1.  
Rom. 8. 3.  
1 Cor. 8. 6.  
1 Cor. 15.  
24.

And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the <sup>b</sup> *Father*, not to the *holy Ghost*; and that the Scripture so often saith, that we are <sup>c</sup> reconciled to the *Father*.

This divine *order* or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superioritie* nor *inferioritie* among the three *persons*, but for nature they are co-essentiall, for *Dignity* coequall, for *Time* coeternall.

The *whole* divine essence is in *every* one of the three persons; but it was incarnated *only* in the *second* Person of the *Word*, and not in the person of the *Father*, or of the holy *Ghost*, for three reasons.

First, that God the *Father* might the rather set forth the greatnesse of his love to *Mankinde*; in giving his *first* and *only begotten Sonne*, to be incarnated, and to suffer death for mans salvation.

Rom. 8.12. & 5.8, 10. Hoc mirum fœdus semper mens cogere, uno  
hoc est, ne dubita, fœdere parta salus Mel. Vt, qui erat in divinitate  
Dei filius, fieret in humanitate hominu filius, ne nomen filii ad  
alterum transiret qui: n. n. est æterna natiuitate filius, Aug.

Mat. II.

25, 26, 27.

loh. 5. 19,

20, 21, 22,

23.

loh. 11.

41,42.

1011.12.

42.

2 Cor. 5.

: 3, &amp;c.

2 *Incarnatio*

teripropis

des Tiers  
des Spirituels

nec spiritus  
 sanctus nisi

*[Faint handwritten text]*

॥२॥ श्रीगणेशाय नमः ॥

του αγίου

competit.

Damal. i.  
de ortho. fid.

2.13. Imple-

1918: 6473610

Christi Pa-

ter & Spi-  
ritus S. ad

ritus S. sed  
maiestate.

non suscep-

tion, Aug.

Term. 3. do

Temp. 4.

10h. 3. 16.

in divinitate

men filii ad

Aug.

1

10

10

THE UNIVERSITY OF CHICAGO



Secondly, that hee who was in his *Divinitie* the Sonne of God, should be in his *Humanitie* the Son of *Man*: lest the name of *Son* should passe unto another, who by his eternall nativitie was not the *Sonne*.

Thirdly, because it was meetest that that person who is the substantiall Image of his eternall Father should restore in us the spirituall Image of God, which we had lost.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*; nor the *Manhood* into the *Godhead*: but the *Godhead*, as it is the second person, or *Word*, assumed unto it the *Manhood*, that is, the whole nature of man, body and soule; and all the naturall properties, and <sup>2</sup> infirmities thereof sinne excepted.

The second Person tooke not upon him the person of man, but the *Nature* of man. So that the humane nature hath no personall subsistence of its owne, (for then there should be two Persons in Christ;) but it subsisteth in the *Word*, the second Person. For, as the soule and body

Congruerat  
filium assu-  
mere huma-  
nam natu-  
ram. ut hac  
persona, qua  
est substan-  
tialis imago  
aterni Pa-  
tris, ressi-  
deret ima-  
ginem Dei  
in nobis cor-  
ruptam, A-  
than.  
Heb. 2. 17,  
18.  
Heb. 4. 14.  
2. In hermita-  
rei mera  
privationis,  
non prave  
dispositionis.  
Humana  
natura est  
distinctum  
individuum  
a natura di-  
vina, etsi  
non sit di-  
stincta per-  
sona, Keck.  
Syst. The-  
ol. lib. 3. p.  
119.

body make but one Person of *man*; so the Godhead and Manhood make but one Person of *Christ*.

The two natures of the Godhead and Manhood are so really united by a *personall union*, that as they can never be separated asunder, so are they not *confounded*; but remaine still distinguished by their severall and Essentiall properties, which they had before they were united. As for example; the *infinitenesse* of the *Devine*, is not communicated to the *humane* nature, nor the *finitenes* of the *humane*, to the *divine nature*.

Yet by reason of this *personall union*, there is such a *communion* of the *properties* of both *natures*, that that which is proper to the one, is sometimes attributed to the other nature. As that God *purchased the Church with his owne blood*: And, that *hee will judge the World by that Man whom he hath appointed*. Hence also it is, that though the *Humane* of *Christ*, be a created, and therefore a *finite* and *limited* nature, and

Vniti Hy.  
postatice  
Deum &  
hominem,  
nihil est ali-  
ud, quam  
naturam hu-  
manam non  
habere pre-  
teritam exi-  
stentiam, sed  
assumptam  
esse a verbo  
aeterno, ad  
ipsum verb  
subsistenti-  
am, Beilar  
de incar-  
nat. l. 3 c. 8.  
y Salus &  
distinctio  
manentibus,  
proprietas  
huius natura  
tam assu-  
mentis, quam  
assumptae.  
A. 20. 28.  
A. 7. 31.

Dr. Field of  
the Church  
booke. 3.

c. 35.

oSecundum  
essenaturale  
Christus non  
est ubique.

pSecundum  
esse perso-  
nale Chri-  
stus est  
ubique.

cannot be every where present, by  
actuall position, or local extension,  
according to his *o naturall being*: yet  
because it hath communicated unto  
it the *personall subsistence* of the Son  
of God, which is infinite, and with  
out limitation: & is so united with  
God, that it is no *where severed*  
from God; the body of Christ, in  
respect of his *p personall being*, may  
rightly be said to be *every where*.

### 3. The actions by which the three persons be distinguished.

**T**H E actions are of two sorts;  
either *Externall*, respecting the  
creatures; and those are after a sort  
common to *every one* of the three  
*Persons*; or *Internall*, respecting the  
*persons*; *onely* amongst themselves,  
and are altogether *incommunicable*.

The *Externall* and communica-  
ble *Actions* of the three *Persons* are  
these:

The *creation* of the world pecu-  
liarly belonging to God the *Father*:  
The *redemption* of the Church, to  
God

In operibus  
ad extra  
tres persone  
qui operantur  
simul, servan-  
tes ordine  
personarum  
in operando.

God the Sonne: And the *sanctification* of the elect, to God the *holy Ghost*. But because the <sup>a</sup> *Father* created, and still governeth the World by the *Son in the holy Ghost*, therefore these externall actions are indifferently, in <sup>b</sup> *Scripture* oftentimes ascribed to *each* of the three *Persons*, and therefore called *communicable*, and divided *Action*.

The *Internall* and incommunicable, *Actions*, or properties of the three *Persons* are these:

1. To *beget*; and that belongeth onely to the *Father*: who is neither made, created, nor begotten of any.

2. To be *begotten*: and that belongeth onely to the *Sonne*, who is of the *Father* alone; not made, nor created, but begotten.

3. To *proceed* from *both*: and that belongeth onely to the *holy Ghost*, who is of the *Father* and the *Son*; neither made, created, nor begotten, but *proceeding*.

So that when we say, that the *Divine Essence* is in the *Father* *unbegotten*: in the *Sonne* *begotten*:

a Rom. 11.  
b As redemption,  
Act. 20. 28.  
and sanctification,  
1 Pet. 1. 2. to the Father.  
Creation,  
1 Joh. 3. and Sanctification,  
1 Cor. 1. 3. to the Son.  
Creation,  
Psal. 33. 6. and Redemption,  
Eph. 4. 30. to the Holy Ghost.  
Joyntly all to each:  
1 Cor. 6. 11.  
*Opera Trinitatis ad extra indivisa, ad internas divisa.*

and in the *Holy Ghost* proceeding: wee make not three *Essences*, but onely shew the *divers* manners of *subsisting*, by which the *same* most simple, *eternall*, and *unbegotten Essence* *subsisteth* in each *persō*: namely, that it is not in the *Father* by *generation*: that it is in the *Son* *communicated* from the *Father* by *generation*: and in the *holy Ghost*, *communicated* from both the *Father* and the *Sonne* by *proceeding*.

These are incommunicable *Actions*; and doe make, not an *essentiall*, *accidentall*, or *rationall*, but a *reall* distinction betwixt the three *Persons*. So that hee who is the *Father* in the *Trinity*, is not the *Sonne*: He who is the *Sonne* in the *Trinity*, is not the *Father*: He who is the *holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding from both; though, there is but *one* & the *same Essence* common to *a* all *three*. As therefore we believe, that the *Father* is *God*, the *Sonne* is *God*, and the *holy Ghost* is *God*: so wee likewise beleeve

Personæ nomen, non est aliquid ab essentia abstractum ac separatum: Faut Theol. disp. 2. persona est ipsa essentia divina, contracta ad certum & peculiarium subsistendum. Zanchius. Personæ gignit, & gignitur: Essentia nec gignit nec gignitur, sed communicatur. Alsted. a Quam v. cum cogitationem incomprehensibili luce innotuer, Nazian.

leeve that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this *reall* distinction; the *person* of the one, is not, nor never can be, the *person* of the other. The three *Persons* therefore of the *Godhead*, doe not differ from the *Essence*, but <sup>b</sup> *formally*: but they differ *really* one from another, and so are distinguished by their *hypostaticall* proprieties. As the Father is God, begetting God the Sonne: the Sonne is God, begotten of God the Father: and the holy Ghost is God, proceeding from both God the Father, and God the Sonne.

Hence it is, that the Scriptures use the name of God two manner of wayes: Either <sup>c</sup> *Essentially*, and then it signifieth the three *Persons* conjoyntly, or <sup>d</sup> *Personally*, and then by a *Synecdoche* it signifieth but one of the three *Persons* in the *Godhead*. As the Father,

ut res à suis modis, nam in Deo non est res, & res, sed res & modus rei. c. & modus Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam Patrem signat. d. unitas: Sacramentum hoc venerandum, non scrutandum quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse verò, vitare rna. Be.

b Quamvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud. Differt. n. non numero, quia sic in divinis foret quatuor unitas, non ve. quia essentia de personis predicatur, sed formaliter, τὸ διῶ, siue ratione ratiocinationis: Essentia divina non differt à personis, ut res à rebus, sed

a Neque a  
loquendum  
digne de  
Deo lingua  
sufficit, ne-  
qua ad per-  
cipiendum  
intellectus  
praeualeat:  
magis ergo  
glorificare  
nos convenit  
Deum, quod  
talis est, qui  
& intelle-  
ctum tran-  
scendat, &  
cognitionis  
initium su-  
perat, Chry-  
sost. Hom.  
2. Heb.  
c De Deo  
loqui etiam  
vera pericu-  
lissimum  
est, Arnob.  
¶ Lingua,  
mente, &  
cogitatione  
horresco, quo-  
ries de Deo  
sermonem  
habeo, Naz-  
g Condescen-  
dit nobis  
Deus, ut nos  
consurga-  
mus ei, Aug-  
de spec. 6.  
112.

1 Tim. 2. 1. of the Son, Act. 20. 28.

1 Tim. 3. 16. or the holy Ghost, Acts  
5. 4. 2. Cor. 6. 16.

And because the Divine Essence  
(common to all the three persons)  
is but *one*, wee call the same *Vnitie*.  
But because there be *three distinct*  
*Persons* in this one indivisible Es-  
sence, we call the same *Trinity*. So  
that this *Vnitie* in *Trinitie*, and *Tri-  
nity* in *Vnitie*, is a holy *mystery*, ra-  
ther to bee religiously adored by  
*faith*, then *curiously* searched by  
*reason*, further than God hath re-  
vealed in his Word.

*Thus farre of the divers manner of  
being in the Divine Essence: now  
of the attributes thereof.*

**A** *Tributes* are certaine descrip-  
tions of the Divine Essence,  
delivered in the Scriptures, accor-  
ding to the *weaknesse* of our *capa-  
citie*, to helpe us the better to un-  
derstand the *nature* of Gods Es-  
sence, and to discern it from all o-  
ther Essences.

The

The *Attributes* of God are of two sorts, either *nominall* or *reall*.

The *Nominall* Attributes are of three sorts: first, those which signify Gods *Essence*: secondly, the *Persons* in the *Essence*: thirdly, those which signify *his essentiall workes*.

Of the first sort, is the name <sup>a</sup> *Iehovah*, or rather <sup>b</sup> *Hajah*, which signifieth *eternall being of himselfe*; in whom being without all beginning and end, all other beings both begin and end, *Isa. 42. 8. Psalme 83. 18.*

God tels *Moses*, *Exod. 6. 3.* that he was not knowne to *Abram*, *Isaac*, and *Jacob*, by his name *Iehovah*. Not but that they knew this to be the name of God: (for they used it in all their Prayers) but because they lived not to see God effecting in deed, that which hee promised them; in graciously delivering their seed out of *Egypt* & in giving them the *reall possession of Canaans Land*, and so to bee not onely *God almightie*, by whom all things were made; but also performing indeed to the chil-

<sup>a</sup>Exo. 15. 3.  
Ab Hahah  
vel Hahah,  
Esse: nam  
ita Deus est  
a seipso, ut  
sit suum  
esse, & au-  
tor.

Omnis huius  
nominis li-  
tera sunt  
spiritalis,  
ut denote-  
tur Deum  
esse spiri-  
tum.

P. Mart.  
loc. com.  
cap. 11.

P. Montan.  
de arc. serm.  
c. 1.

<sup>b</sup> Iehovah  
non habet  
plurale, &  
in scripturis  
soli vero  
Deo tribui-  
tur.

Locus Exo.  
6. 3. intelli-  
gendus est de  
gradibus di-  
vinarum  
perfectio-  
num Ger.  
loc. 3. de  
Nat. Dei.



*Ex usu  
scripturae  
res tunc  
dicuntur  
fieri, quā-  
do fiunt  
manifestae:*

*Sic dici-  
tur, Spi-  
ritus San-  
ctus non-  
dum erat,  
id est, non-  
dum inno-  
tuerat,  
Alitd.*

*Lex Theol.  
cap. 2.*

*Quod licet  
scribere,  
effari cur  
non lice-  
ret?*

*Theod. in  
Epit.*

*Ens eter-  
num,  
autum.*

*Fons est,  
virescens  
et.*

children, that which hee promised in his Word to the *Fathers*, which this name *Iehovah* especially signifieth. And for this cause, *Moses* calls God first *Iehovah* when the *universal* creation had his absolute being, *Gen. 2.4*. And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousnesse*; after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries. that the *Jewes* hold it a sinne to pronounce it; but if it bee no sinne to write it, why should it be unlawfull to pronounce it

This Holy Name of God teacheth us :

First, what God is in himselfe namely, *an eternall being of himselfe*.

Secondly, how he is unto others, because that from him all other Creatures have received their being.

Thirdly, that we may confidently believe his promises for he

is named *Iehovah*, not only in respect of *being*, & causing all things to *be*; but especially in respect of his *gracious promises*, which without faile hee willfullfill in his appointed time, and so causeth that to be, which was not before. And so this *name* is a *golden pledge* unto us, that because hee hath *promised*, hee will surely upon <sup>a</sup> our *repentance* forgive us all our sins; at the time of death, receive our *soules*; and in the *resurrection*, <sup>c</sup> raise up our *Bodies* in glory to live everlasting.

The second name devoting Gods Essence, is *Eheieh*; but once read, *Exod. 3.14.* of the same root that *IEHOVAH*: and signifieth *I AM* or *I WILL BE*: for when *Moses* asked God by what name hee should call him, God then named himselfe, *Cheieh Ascher, Ehieh; I am that I am: or I will be that I will be*: signifying, that he is an eternal, unchangeable <sup>a</sup> Being: For seeing every creature is temporary & mutable; no creature can say, *Ero qui ero*: *I will be that I will be* This name in the

In promissionibus  
*Iehovah*  
est <sup>a</sup>.

<sup>a</sup> Isa. 57.

<sup>b</sup> Ioh. 12.

26.

Ioh. 14.

23.

<sup>c</sup> Iob 6. 40

Ioh. 11. 5.

το αὐτοῦ καὶ ὁ  
 ὢν, καὶ ὁ ἔρ-  
 χόμενος.

New Testament is given to our Lord Christ, when he is called *Alpha and Omega*, *The beginning, and the ending*, *which is, was, and which is to come*, *The Almighty*, *Apoc. 1.8.* For all time past and to come, is aye present before God. And to this name, Christ himselve alludeth, *Ioh. 8.5.8.* *Before Abraham was, I A M.*

This name should teach us likewise to have alwaies present in our minds our first *creation*, present *corruption*, and future *Glorification*; and not contente our selves with *I was good*, or *I will be good*, but to bee good, presently; that when ever God sends for us, hee may find us prepared for *him*.

The third name is *Iah*, which as it comes of the same *root*, so is it the contract of *Iehovah*, and signifieth Lord, because hee is the \* *beginning* and *Being* of beings. It is a \* *name* of the most part, ascribed unto God when some notable deliverance or benefit comes to passe according to his former promise: and

\* Deus est  
 causa causa-  
 rum & Ens  
 entium.

\* Psa. 68. 19.

Psal. 101. 18.

Psa. 106. 1,

48.

Psal. 111. 1,

&c.

Psal. 112. 1,

&c.

Psa. 113. 1, 9

P. 115, 17,

28.

Psa. 116. 19

Psa. 113. 5, 1

Psa. 125. 3, 4.

and therefore all creatures in heaven and earth, are commanded to celebrate and prayse God in this Name *Iah*.

The forth is *Kip̄* ♂, *Lord*, used often in the New Testamēt: for *κίρω* or *κυπέω*, signifieth *I am*. Hence *κίρω* ♂ signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Iehovah*, and is so translated by the seventy Interpreters: for *God* is so a *Lord*, that hee is *of himselfe Lord of all*. This Name should alwayes put us in remembrance to<sup>b</sup> obey his Commandements, and to feare his Iudgements, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him doe what seemeth him good*, 1 Sam. 3. 18.

The fift is *Θεός*, *God*, 600. times used in the New Testament: and of prophane Writers commonly. It is drievd *ὁ θεός* *Deus*, because hee runnes thorow, and compasseth all things: or *ὁ θεός* *αἰθερ*, which signifieth, to *burne and kindle*: for *God*

is

Iunius in  
Eirenico.

a *ἀποκρί-  
σεις.*

Polan.

Synt. Theol.

l. 2. c. 6.

b Mal. 1.

6.

c Plato in  
Cratylo.

Hinc illud

Virgil. De-

um nam-

que ire per

omnes ter-

rasq; tra-

ctusque

maris.

Zanch.

d *Dens*  
est *lux.*  
*ἀντίπρῆτος.*

is *Light*, and the Author both of *Heate, Light, and Life*, in all Creatures, either immediately of himselfe, or mediately by secundarie causes. This name is used either *improperly*, or *properly*. *Improperly* when it is given either *figuratively* to Magistrates, or *falsely* to Idols. But when it is properly and absolutely taken, it signifieth the *Eternall Essence* of God, being above all things, and through all things: giving life, and light to all creatures, and preserving, and governing them, in their wonderfull frame and order. *God seeth all in all places*: Let us therefore every where take heed what we doe in his sight.

*Thus farre of the names which signifie Gods Essence.*

The name which signifieth the *Persons* in the *Essence*, is chiefly one, *Elohim*.

*Elohim* signifieth the *mighty* Judges: it is a name of the plural number, to expresse the *Trinitie* of Persons in *Unity* of Essence. And to this purpose the *Holy Ghost* beginneth the

*Nomen Elohim est personarum distinctarum, Alsted.*

*Quia Elohim de una persona dicitur, Synecdochice dictum est propter Essentialia unitatem. Iunius.*

the holy Bible with this plural name of God, joyned with a Verbe of the singular number as *Elohim Bara, Discreavit, & The mighty Gods, or all the three Persons in the Godhead created.* The *Jewes* also note in the Verb *Bara*, consisting in the originall of three Letters, the mystery of the Trinity. By  $\beth$  *Beth, Ben*, the Son: by  $\daleth$  *Resh, Ruah*, the Spirit: by  $\aleph$  *Aleph, At*, the Father. But this holy mystery is more cleerely taught by *Moses, Gen. 3. 23. And Iehovah Elohim said; Behold, the Man is become as one of Vs. And Gen. 19 24. Iehovah rained upon Sodom, and upon Gomorrah, brimstone and fire from Iehovah out of Heaven: & that is, God the Son, from God the Father, who hath committed all judgemēt unto the Sonne, Ioh. 5. 22. See Psal. 33. 6. Isa. 53. 9, 10. The singular number of Elohim is Eloah, derived of Alah, he swore; because that in all waigh-tie causes, when necessitie requir-eth an oath to decide the truth, wee are onely to sweare by the Name of God, which is the great and*

f The like  
you may  
reade,  
Deut. 6. 4.  
Iosh. 24. 19.

g Sic Mar-  
cus Arc-  
thusius in  
Smyrniensi  
Concilio san-  
cte exposuit,  
Socrat. Ec-  
cles. Hist. l.  
2. c. 30.

and righteous Iudge of Heaven,  
and Earth.

This  
place wel  
urged,  
had grin-  
ded Arius  
in pieces.

\*Elohim  
Ke dos-  
chim Hy  
Dy sancti,  
ipse.

This Name *Eloah* is but seldome  
used, as *Abak. 3. 3. Job 4. 9. Job 12. 4.*  
and *15. 8. 36. 2. Psalme 18. verse*  
*32. Psalme 114. verse 7.* Once it  
hath a Noun plurall joyned to it  
*Job 35. 10. None saith, Where is E.*  
*loah Gosai, the Almighty my maker?*  
to note the Mystry of the eternall  
*Trinitie.* Many times also *Elohim*  
the plurall number, is ioyned with  
a verbe singular, to expresse more  
emphatically this mystry, *Gen 35.*  
*7. 2. Sam. 7. 23. \* Iosh. 24. 19 Jer.*  
*10. 10. Elohim* is also sometime  
*Tropically* given to Magistrates, be-  
cause they are Gods Vicegerents,  
as to *Moses, Exod. 7. 1. Iehovah said*  
*unto Moses, I have Made thee Elo-*  
*him to Pharaoh,* that is, I have ap-  
pointed thee an Embassador, to re-  
present the Person of the true *three-*  
*one* God, and to deliver his message  
& will unto *Pharaoh.* As oft there-  
fore as we reade, or heare this name  
*Elohim,* it should put us in mind to  
consider, that in one divine *Essence*  
there

there are *three* distinct Persons, and that God is Iehovah Elohim.

Now follow the Names which signifie God, in Essentiall workes, which are these five especially.

1. **E**L, which is as much as the strong God, <sup>b</sup> and teacheth us, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Esa. 9. 6. El Gebbor* The strong most mighty God. Let not Gods children feare the power of enemies, for *El* our god is more strong then they

2 *Schaddai* \* That is, Omnipotent. By this name, God usually stiled himselfe to the Patriarches, *I am El Schaddai, the strong God, Almighty*. Because he is perfectly able to defend his servants from all evil: to blesse them with all spirituall and temporall blessings, & to performe all his promises which

he

<sup>b</sup> Hence Eli in Hebrew, as Mat. 27. 46 and Eloi, in the Syriacke, as Mar. 15. 31. doth signifie, my God.

2 Chro. 32. 8.

\* The 70 turnes it *πρωτογενος*. <sup>70p</sup> It is derived of *Dai*, sufficiencie, and the Relative, w the same that *αυτογενος* or of *Shad*, a Dugge because God feeds his children with sufficiency of all grace, as the loving mother the childe, with the milke of her brest.



\* A name  
compounded  
of *Adi*,  
My, *Adon*,  
Lord, *Adon*  
*derinatur ab*  
*Eden, basis,*

*quia Deus*  
*est funda-*  
*mentum &*  
*sustentator*  
*omnium*  
*creatura-*  
*rum. Hinc*  
*Adon, Do-*  
*minus, cui*  
*rei domesti-*  
*ca cura in-*  
*cumbit, &*  
*ei tanquam*  
*columna in-*  
*nititur.*

*Quando de*  
*creaturis su-*  
*surpatur A-*  
*donai, est*  
*lod cum*  
*patach sed*  
*de Creatore*  
*cum ca-*  
*metz. Ab*  
*Adonai*  
*manasse vi-*  
*etur Eth-*  
*nicorum.*  
*ADNA.*

hee hath made unto them for this life, and that which is to come. This name belongeth *onely* to the God-head, and to no creature, no, not to the *humanitie of Christ*. This may teach us with the Patriarchs to put our whole confidence in God, and not to doubt of the true performance of his promises.

3.\* *Adonai*, my Lord, this name, as the *Massorets* note, is found 134 times in the Old Testament, *Ana-*logically it is given to Creatures, but *properly* it belongeth to God alone. It is used, *Malac. i. 6.* in the plurall number, to note the *mystery* of the holy *Trinity*. If I be *Adonim*, *Lords, where is my feare?* *Adoni*, the singular: *Adonim* the plurall number. This name is given to *Christ Dan. 9. 16. Cause thy face to shine upon thy Sanctuary, that is desolate, for Adoni (the Lord Christ) his sake.* The hearing of this holy name, may teach every man to obey gods Commandements, to feare him alone, to suffer none besides him to raigin his conscience, to lay hold by

(by a particular hand of faith) upon his Word and promise, and to challenge God in Christ to bee his God, that he may say with *Thomas*, *Thou art my Lord, and my God.*

4. Is *Helson*: that is, *most High*, *Psa.* 9. 2. *psal.* 91. 9 & 92. 9 *Dan.* 4. 17. 24, 25. 34. *Acts* 7. 48. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the child which should be borne of her, should bee the Sonne of the *most High*, *Luke* 1. 31. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should bee proud of any earthly honour or greatnesse. \* Thirdly, if we desire true dignitie to labour to have communion with God in *grace* add *glory*.

5. *Abba*, a Syriack name signifying *Father*, *Rom.* 8. 15. This is sometimes used *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Math.* 11. 25. For God is *Christ's* Father by *nature*, and *Christians* by *adoption* and *grace*. *Christ* is called  
the

ὁ υἱος τοῦ Θεοῦ  
So the di-  
vell styled  
Christ the  
Sonne of  
God, The  
most High  
Luk. 8. 28.

\* For what  
is earthly  
greatnesse,  
compared  
to Gods  
Highnesse?

a Name  
 ὁ φῶς  
 Of whose  
 substance  
 the light  
 of the  
 Sunne is  
 but a sha-  
 dow.

<sup>b</sup> Ioh. 1.9

the everlasting Father, Isa. 9. 6. be-  
 cause hee regenerates us under the  
 New Testament. God is also cal-  
 led <sup>a</sup> the Father of lights, Iam. 1. 17.  
 because God dwelleth in inaccessi-  
 ble light, 1. Tim. 6. 16. and is the  
 Author, not onely of the Sunnes  
 light, but also of all the light, both  
 of naturall reason, & supernaturall  
 grace, <sup>b</sup> Which lightneth every man  
 that commeth into the world. This  
 name teacheth us that all the gifts  
 which wee receive from God, pro-  
 ceed from his meere Fatherly love.  
 Secondly, that we should love him  
 againe, as deare children. Thirdly,  
 that wee may in all our needs and  
 troubles, bee bold to call upon him  
 as a Father, for his helpe and suc-  
 cour. Thus should wee not heare  
 of the sacred names of God, but  
 we should thereby be put in minde  
 of his goodnesse unto us and of our  
 duties unto him. And then should  
 we finde how comfortable a thing  
 it is, to do every thing in the Name  
 of God. A phrase usuall in every  
 mans tongue: but the true comfort  
 thereof

thereof (through ignorance) known to few mens hearts.

It is a great *wisdome*, and un-  
speakable matter for the strengthe-  
ning of a Christians *Faith*, to know  
how in the mediation of *Christ*, to  
invoke God by *such a name*, as  
whereby he hath manifested him-  
selfe to be most willing, and best  
able to helpe and succour him in his  
present neede or adversitie. The ar-  
dent desire of knowing God, is the  
surest testimonie of our *love* to  
God, and of Gods *favour* to us.  
*Because he hath set his love upon mee,*  
*therefore will I deliver him; I will*  
*set him on high, because he hath*  
*knowne my name: hee shall call upon*  
*mee and I will answere him &c.* And  
it is a great strengthening of faith  
with understanding to begin every  
action in the *name of God*.

*Thus farre of the nominall*

*Attributes,*

The *reall Attributes* are of two  
sorts: either *absolut*, or *relative*.

The *absolute Attributes* are such,  
which cannot in any sort agree to

C

any

Psal. 91. 14.  
15.  
*Intelligencia*  
*habent ali-*  
*quid simile*  
*materia,*  
*aliquid si-*  
*mile forma.*  
*Solus Deus*  
*simplex est,*  
*in quo nihil*  
*in potentia,*  
*sed in actu*  
*omnia, imo*  
*ipse purus,*  
*primus, me-*  
*dius, ulti-*  
*mus actus.*  
Scal. Ex-  
erc. 6.  
Sect. 2.  
Iust. Mar-  
tyr. qu.  
129. ad  
Ortho-  
doxos.

any creature, but to God alone.

These are two: *Simpleness* and *Infiniteness*.

*Simpleness*, is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding, either sensible, or intelligible: so that what-ever he is, he is the same essentially.

It hinders not Gods simpleness that hee is three: because God is three, not by *composition of parts*, but by *co-existence of Persons*.

*Infiniteness* is that, whereby all things in God are void of all *measure*, *limitation*, and *bounds*, above and beneath, before and after.

From these two doe necessarily flow 3. other *Absolute* attributes.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, <sup>b</sup> filling heaven and earth, containing all places, and not contained of any *space*, *place*, or *bounds*, and being no where absent, is every where present,

a Intelligencia, cum  
fina entia ab  
infinito Ente,  
finita esse  
cesso est:  
nam, duo in-  
finita ne-  
quunt esse,  
neque in  
natura, ne-  
que extra  
naturam.

Essent. n. duo  
principia  
prima.

Scal. Ex-  
erc. 359.

Secl. 3.

b Acts 7.  
48.

Psal. 145.

Iob 11. 7,

&c.

2 Chron. 2.

9, 6.

Psal. 139. 5

&c

Ier. 23. 23,

24.

Deus, est ubique non ita ut in dimidia parte sit dimidius, aut  
perquam in maiore parte maior Dei pars sit, in minore minor, sed  
ubiq; ita ut, & in seipso totus est. Aug. Deus est intell. nati. spha-  
ra, cuius centrum est ubique, circumferentia vero inquam. Trism.

There

There are foure degrees of Gods presence: the first is *universall*, by which God is *repletively*, every where; *inclusively*, no where.

Secondly, *Speciall*, by which God is said to be in *heaven*, because that there his *Power*, *Wisedome*, and *Goodnesse*, is in a more excellent manner seene and enjoyed: as also because that usually hee doth from thence powre forth his *Blessings* and *Iudgements*.

Thirdly, *more speciall*, by which God <sup>b</sup> dwelleth in his *Saints*.

Fourthly, *most speciall*, and altogether singular, by which *the whole fulnesse of the Godhead* <sup>c</sup> dwelleth in *Christ bodily*.

2. *Vnchangeablenesse*, whereby God is voide of all change: both in respect of his <sup>d</sup> *Eiſence*, and <sup>e</sup> *Will*.

3. *Eternitie*, whereby God is without *beginning* of dayes, or *end* of time; and without all bounds of <sup>f</sup> *preceſſion*, or *ſucceſſion*.

f Ifa. 44. 6. Iam. 5. 19. Dan. 6. 26. Heb. 1. 12. Apoc. 4. 8. *Creatura quedam æternæ ſunt à poſteriori: à priori ſolu Deus eſt æternus*, Aſſed. Lex Theol. cap. 2.

\* Pſal. 19.  
1.  
Hoſ. 2. 21.  
b 1 Cor. 3.  
16. and 6.  
19.  
2 Cor. 6. 16.  
c Col. 2. 8.  
d Rom. 1.  
23.  
Iſa. 40. 28.  
Pſal. 102.  
27, &c.  
e Apoc. 1. 8.  
1 Sam. 15.  
29.  
Numb. 23.  
19.  
Mal. 3. 6.  
Rom. 11.  
29.  
Iam. 1. 18.  
*Penitentia  
cum de Deo  
cruciatu,  
non affectum  
in Deo, ſed  
effectum  
Dei in ho-  
minibus  
ſignificat,*  
Aſſed.

*Thus farre of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.*

Those are five.

1. *Life.* 2. *Vnderstanding.* 3. *Will.*  
4. *Power.* 5. *Majesty.*

1. **T**HE *Life of God* is that, by which, as by a most pure and perpetuall *Act*, he not onely li-  
veth of himselfe, but is also that ever  
and over flowing Fountaine of *Life*,  
from which all creatures derive  
their *lives*: so as that in him they  
live, move, breathe, and have their  
being. And because only his *Life* dif-  
fers not from his *Essence*; there-  
fore God is said onely to have immor-  
tality, 1 Tim. 9. 16.

2. The *Vnderstanding*, or *Know-  
ledge of GOD*, is that whereby  
(by one pure *Act*) hee most per-

8 Act. 17.

25, 28.

Act. 14.

15.

Psa. 42 2

Psal. 36.

19.

Ioh. 5. 26

Heb. 3. 12

Hence it is that as God is called of the Hebrewes *Eheie*, so  
likewise *Echeie*: and as of the Grecians, *ὁ εἷς*, so also *ὁ ὅλος*:  
and as of the Latines, *primum Ens*, so also *primum vivens*: for to  
be, and to live, is all one and the same in God.

fectly

fectly i knoweth in himselfe all things that ever were, are, or shall be: Yea, the thoughts and imaginati- ons of mens hearts.

This Knowledge of God is ei- ther generall, by which God know- eth simply all things eternally, the good by himselfe, the evill by the good opposite to it; imposing to things contingent, the Lot of contin- gency, and to things necessary, the Law of necessitie. And thus know- ing all things in, and of himselfe, he is the cause of all the knowledge that is in all, both Men and Angels. Se- condly, speciall, called the know- ledge of Approbation, by which hee particularly knoweth, and graciously acknowledgeth onely his Elect for his owne.

<sup>b</sup> Vnderstanding also containes the Wisedome of God, by which he most wisely created all things of nothing in number, measure & weight, & still ruleth and disposeth them to serve his own most holy purpose & glory.

<sup>b</sup> Keckerm. Πάντα ὁδῶν διὸς ὁρθολογικῶς καὶ πάντα γούτας. Hes. lib. ἔργ. καὶ ἡμῶν. Sap. Hence the Platonickes terme God ὁρῶν. all-eye, seeing all.

i i Kin. 8.  
39.  
Pf. 44. 21.  
Psal. 139.  
I, &c.  
Ier. 17. 10.  
& 30. 12.  
Luk. 16.  
15.  
Act. 1. 24.  
Heb. 4. 12.  
Rom. 11.  
33. & 16.  
17.

i Tim. 3. 19  
Math. 7. 13.  
b Intelle-  
ctus, scien-  
tia & sapi-  
entia in Deo  
non distin-  
guuntur.  
Tilen.  
Nam sapi-  
entia in ho-  
mine est  
habitus in-  
tellectui  
impressus,  
qui de Deo  
dici non de-  
bet, cuius  
intellectus  
est ipsa sa-  
pientia.



c 1. Tim. 2.

5.

Rom 9. 19.

Ephes. 1. 5.

d Deus vo-

luntate sua

cuncta con-

stituit,

Trism.

in 4. Dial.

Pim. Hinc

Orpheus

Deum vocat

necessita-

tem, ratione

sc. inferia-

rum, quod

omnia ipse

parere co-

guntur.

e Voluntas

Dei semper

expietur,

aut de no-

bis, aut à

nobis. De

nobis imple-

tur, sed ta-

men non

implemus

eum quando

peccamus; à

nobis imple-

tur, quando

sanctum faci-

mus, Aug.

Ench. c.

100.

Rom. 9. 11. 3.

1sm. 1. 21.

f 1 Ioh. 3. 1.

g Psal. 43. 7.

h Gen. 4. 4.

i Norma iustitia diuina est Dei voluntas. Quia enim vult, ideo est

iustus; non quia iustum, ideo vult. Eph. 1. 11. k Rom. 2. 5. 2. Theff.

1. 6, &amp; c. 2 Tim. 4. 8. Deut. 7. 9, 10.

3. The *will* of God is that, whereby of *c* necessity hee willetth *himselfe*, as the *soveraigne good*: and (by willing himselfe) willetth most *d* freely *c* all other good things, which are out of *himselfe*.

The *will* of God, though in it selfe it be but *one*, as is his *Essence*, yet in respect of the diversitie of *objects*, and *effects*, it is called in the Scriptures by divers names: as,

1. *Love*, whereby is meant Gods eternall *e* *good will*, whereby hee ordaineth his Elect to bee freely saved through Christ, and *s* bestoweth on them all *necessa-ry* graces for this *life*, and that to come, *h* *taking pleasure* in their persons and services.

2. *Iustice* *i* is Gods *constant will*, whereby he *k* recompenseth men and Angels, according to their workes:

<sup>1</sup> *punishing*

*l* *punish*ing the impenitent according to their *deserts*, called the iustice of his *wrath*: and *m* *rewarding* the faithfull, according to his promises, called the iustice of his *Grace*.

3. *Mercy*, which is *n* Gods *meere good will*, and ready affection to forgive a penitent sinner, notwithstanding all his finnes, and ill deserts.
4. *Goodnesse*, *o* whereby God *willingly communicateth* his good with his Creatures: and because hee communicates it *freely*, it is termed *grace*.
5. *Truth*, whereby *p* God wil-  
leth *constantly* those things which he willeth: *effe-*  
cting and performing all

Deus prin-  
cipium &  
finem &  
mediu re-  
rum creati-  
onis tenens,  
et cunctas  
sine inter-  
missione  
deus, & vo-  
luntate habet  
disponere.

diuina l. g.  
vnde dicitur,  
simul de  
quocumque  
sanctum  
eius prae-  
missum est,  
Aristot. lib.  
de mundo  
in Rom. 9.  
15, 16.  
Ezech. 6. 6.  
in Psal. 103.  
8, 8cc.  
Tit. 3. 4.  
Semper in-  
uenies De-  
um benigni-  
orem quam  
se culpabi-  
liorem,  
Serm. 11.

Bern. *Benedicta gladius misericordia oleo semper atant.* Niceph. lib. 17. cap. 3.  
o Psal. 145. 7. 9. 16. Mat. 16. 17. *creantur multa inueniuntur bona, ergo Creator  
multo magis est bonus. Imo a vna - pater, ipsum bonum, p. loc. 13. 14. Psalme. 145. 6 m  
Numb. 23. 19. Veritas est harmonia inter intellectus & verborum cum rebus, tum  
etiam rerum ipsarum una idem in mente diuina, Kechem. Veritas Dei in verbis  
fides Dei dicitur, quod certo sunt, quia ab ipso dicta sunt. Item consonantia, quia  
sententiam non mutas, Polan.*

C4

things

92 Pet. 3.

9.

Rom. 2. 7.

Gen. 5.

16.

1 Pet. I.

5.

1 Theſſ.

3.

Heb. 12.

14.

Mar. 15. 9.

Quanta  
sanctitas  
Dei, ad cu-  
ius aspe-  
ctum sancti  
An. li o-  
culos pro  
sua tenui-  
tate ali-  
quanties  
clamant,  
Sanctus,  
Sanctus,  
Sanctus

Iehouah zabaoth Isa. 6. 2, 3. f. Psal. 106. 23, 29, 40, 41. Numb  
25. 11. *Ira Dei non est aliud, quam voluntas puniendi*, Aug. 15. de  
ciuit. Dei, cap. 15. Ansel. lib. 7. cap. 6. *Cur Deus Hom.*  
*Furor & ira in Deo, non passionem mentis, sed ultionis acerbisatam.*  
notant. Carth. in Apoc. 19.

things, which hee hath spo-  
ken, in his appointed time.

6. *Patience*, whereby God wil-  
lingly forbeareth to punish  
the wicked, so long as it  
may stand with his justice,  
and untill their 9 sinnes bee  
ripened.

*Ad poenam tardus Deus est, ad premia velox;*  
*Sed pensare solet vi graviore moram.*

7. *Holinesse*, & whereby Gods  
nature is separated from all  
prophanenesse, and abhorreth  
all filthinesse: and so being  
wholly pure in himselfe, de-  
lighteth in the inward and  
outward purity and chastity  
of his servants, which he in-  
fuseth into them.

8. *Anger*, & whereby is meant  
Gods most certaine and just  
Will, in chastening the Elect,  
and in revenging and pu-  
nishing the Reprobate, for

the

the injuries they offer to him and his chosen : and when God will punish with *rigour* and severity, then it is tearmed *Wrath*, <sup>t</sup> *temporal* to the Elect : <sup>n</sup> *eternall* to the Reprobates.

4. The *Power* of god is that whereby he<sup>m</sup> can simply and freely doe *whatsoever hee will*, that is a greeable to his nature : and whereby, as he hath *made*, so he still *ruleth* Heaven & earth, and all things therein, This Almighty power of God is either *absolute*, by which he can will, and doe more then he wil- leth or doth, *Mat.* 3. 9. and 20. 53. *Rom.* 9. 18 Or *actuell*, by which God doth in deede whatsoever hee will, and hindreth whatsoever he will not have done, *Psal.* 11. 5, 3.

5. *Majesty* is that, by which God of his owne *absolute* and *free* au- thoritie <sup>n</sup> reigneth and ruleth, as *Lord* and *King*, over all *Creatures* visible, and invisible : Having both the *right* and *propriety* in all things: as <sup>o</sup> *from whom*, and for *whom*, are

C 5

all.

21 Cor. 19.  
2.  
21 Thes. 1.  
10.  
1 Gen. 17.  
1.  
Psal. 115. 3.  
Mat. 11. 26.  
Eph. 1. 11.  
Math. 8. 2.  
*Deus possit*  
*omnia qua*  
*contradicti-*  
*onem non*  
*implicant.*  
Aqu. 1. qu.  
25. art. 3. 4.  
*Impotenti-*  
*tia excludit*  
*omnes defe-*  
*ctus, qui*  
*sunt impo-*  
*sentia, seu,*  
*posse men-*  
*tiri, mori,*  
*peccare, &c*  
n 1 Chro.  
29. 11, 12.  
2 Sam. 7.  
22.  
Apoc. 5.  
12, 13.  
01 Chro.  
29. 14.  
*Hinc Deus*  
*dicitur,*  
*omnipotens*

p Rom. 9.

15.

Iohn 4. 11.

q Luk. 19.

27.

Psal. 2. 9.

Psal. 110. 1.

r Deus est

Schaddai,

sive auctor

max, non so-

lum quia

Ipse nihil

desiderat,

sed etiam

quia nihil in

eo deside-

ari potest.

Creaturas

fecit per-

fectas in suo

genere, &amp; go-

verno ipse per-

fectissimus est

in se &amp; per

se Scal.

Exerc. 146.

Sect 2.

Mark. 14.

51.

Act. 17. 25.

Rom. 12.

15. 36.

1 Tim. 6.

3.

Mat. 25. 34.

2 Tim. 1. 27.

all things : as also such a *plenitude of power*, that he can pardon the offences of all whom he *will* have *spared*, and *subdue* all his *Enemies*: whom he will have *plagued* and destroyed, without being bound to *render* to any Creature a reason of his doing : but making his owne most holy and just *Will*, his onely most perfect and eternall *Law*.

From all these *Attributes* ariseth one which is Gods soveraigne blessednesse or perfection.

*Blessednesse* in that *perfect* and unmeasurable possession of *joy* and *glory*, which God hath in himselfe for ever : and is the cause of all the blisse and perfection that every Creature enjoyeth in his measure.

There are other *Attributes* figuratively and *improperly* ascribed unto God, in the Holy Scriptures, as by an *Anthropomorphosis*, the members of a man, *eyes*, *ears*, *nostrils*, *mouth*, *hands*, *feete*, &c. or the senses and actions of man, as *seeing*, *hear-*  
ring

ring, smelling, working, walking, striking, &c. By an *Antropopatheia* the affections, & passions of a man, as gladnesse, griefe, joy, sorrow, love, hatred, &c. or by an *Analogie*, as when he is named a *Lion*, a *Rocke*, a *Tower*, a *Buckler*, &c. Whose signification euery \* *Commentary* will expresse.

*Of all these Attributes, we must hold those generall Rules.*

**N**O Attribute can sufficiently expresse the *Essence* of God, because it is infinite, and ineffable

*Whatsoever* therefore is spoken of *G O D*, is not *G O D*; but serveth rather to helpe our weak understanding, to conceive in our reason, and to utter in our speech, the *Majestie* of his *Divine Nature*, so farre as hee hath vouchsafed to reueale himselfe unto us in his *Word*.

I. *All the Attributes of God* belong to every of the three *Persons*, as well as to the *Essence* it selfe, with

\* See Master wilsons Dictionary of the Bible, most profitable for this purpose.

*Attributa omnia propter unitatem singularem personarum communicantur.*

with the limitation of a *Personall* proprietie. As the *mercy* of the *Father*, is *mercy begetting*: the *mercy* of the *Sonne*, is *mercy begotten*: the *mercy* of the *holy Ghost*, is *mercy proceeding*: and so of the rest.

3. The *Essentiall Attributes* of God, differ not from his *Essence*. Because they are so in the *Essence*, that they are the *very Essence* it selfe. \* In God therefore there is nothing which is not either his *Essence* or *Person*.

4. The *Essentiall Attributes* of God, differ not *Essentially*, or *really* one from another, (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but onely in *our reason* and *understanding*, which being not able to know *Earthly things*, by one *simple Act*, without the helpe of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the *Incomprehensible* God. Therefore (to speake properly) there are not in God *many Attributes*, but \* *one onely*, which

is

\* In Deo  
nihil est,  
quod non  
sit ipse  
Deus,  
Zanc.

\* Omnia  
in divinis  
sunt  
unum, ibi  
non  
obviat  
relatio  
oppositio.

is nothing else but the *Divine Essence* it selfe, by what Attribute soever you call it. But in respect of *our reason*, they are said to bee so many different Attributes. For *our* \* *Understanding* conceives by the name of *Mercy*, a thing differing from that which is called *Iustice*. The *Essentiall Attributes* of God are not therefore really inseparate.

5. The *Essentiall Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor <sup>a</sup> *Accidents* in the Essence, nor a Subject: but the very <sup>b</sup> *whole and entire Essence* of God. So that every such *Attribute* is not *alind & alind*, another and another thing, but one & the same thing. There are therefore no *Quantities* in God, by which he may bee said to be *so much and so much*: nor *Qualities*, by which he may be said to be *such and such*: but <sup>c</sup> *whatsoever* God is, he is *such* and the same by his essence. By this *Essence* hee is

e *Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt ut nihil antecedit, nihil subsequatur, sed ex intelligentia nostra (qua perquam umbratilis est) alia aliis prius animo comprehenduntur.* Scaliger. Ex. 365. sect. 6  
a *Qua de Deo dicuntur 2000, velatione ad creaturas, & sic secundum accidens, non exprimitur mutationem in*

*divina essentia, sed in creaturis facta. Negantur ergo deo accidentia realia, non autem predicari accidentalia.* b *Omnia quae in Deo sunt, ita insunt, ut sint ipse Deus.* c *Essentia divina idem significat sibi omnia quae sunt in divinis.* Biel. up. 1. sen. 3. l. 9. 5.

wise;



*wise*, and therefore *Wisdom* it selfe: by his *Essence* he is *Good*, and therefore *goodnesse* it selfe: by his *Essence* hee is *mercifull*, and therefore *mercy* it selfe: by his *Essence* hee is *iust*, and therefore *Iustice* it selfe, &c. In a word, God is *Great* without *Quantity*: *good*, *true*, and *iust* without *Quality*: *mercifull* without *passion*: an act without *motion*: *every where* present without *sight*: without *time*: the *first* and the *last*; the Lord of all Creatures, from whom all receive themselves and all the *good* they have; yet neither *needeth*, nor *receiveth* hee any increase of *goodnesse* or *happinesse* from any other.

This is the plaine *description* of God, so farre as he hath revealed himselfe to us in his *Word*.

This Doctrine (of all other) every true *practitioner* of *Piety*, must *competently* know, and *necessarily* believe for four *speciall uses*.

1. That wee may *discerne* our *true* and *only* God, from all *false* gods, and *Idols*: for the description  
of

*Exhibet  
omnia, ac-  
cipit nihil;  
ipsum igitur  
bonum, est  
Deus ipse  
semper.  
Trismeg.  
Serm. 2.  
Plin.*

of God, is properly <sup>a</sup> knowne onely to his *Church*, in whom he hath thus graciously manifested himselfe.

¶ Ps. 147.  
19, 28.  
Iere. 10.  
25.

3. To possesse our hearts with a greater awe of his *Majesty*, whilest wee admire him for his simplenesse, and infinitenesse: adore him for his unmeasurablenesse, unchangeablenesse, and eternitie: seeke wisdom from his understanding and knowledge: submit our selves to his blessed will and pleasure: love him, and his love, mercy, goodnesse, and patience: trust to his Word, because of his truth: feare him for his power, justice, and anger; reverence him for his holinesse, and praise him for his blessednesse and to depend all our life on him, who is the onely Author of our life, being, and all the good things we have.

3. To stirre us up to imitate the *Divine Spirit* in his holy Attributes: and to beare (in some measure) the Image of his *Wisdom*, *Love*, *Goodnesse*, *Iustice*, *Mercy*,  
Truth

*Truth, Patience, Zeale, and Anger,*  
against sinne, that we may be *wise,*  
*loving, just, mercifull, true, patient,*  
and *zealous* as our God is.

4. Lastly, that wee may in our  
Prayers and Meditations *conceive*  
aright of his Divine *Majestie*, and  
not according to those grosse and  
blasphemous *imaginations*, which  
naturally arise in mens braines : as  
when they conceive God to be like  
an old *Man sitting in a chaire* : and  
the blessed *Trinity* to bee like that  
*tripartite Idoll*, which Papists have  
painted in their church-windowes.

When therefore thou art to pray  
unto God, let thine *heart* speake  
unto him, as that <sup>a</sup> *eternall*, <sup>b</sup> *infi-*  
*nite*, <sup>c</sup> *Almightie*, <sup>d</sup> *holy*, <sup>e</sup> *wise*, <sup>f</sup> *just*,  
<sup>g</sup> *mercifull*, <sup>h</sup> *Spirit*, and <sup>i</sup> *most* *per-*  
*fect*, <sup>k</sup> *indivisible* *Essence* of three *se-*  
*verall Persons*, *Father*, *Sonne*, and *ho-*  
*ly Ghost* : who being <sup>l</sup> *present* in all  
*places*, <sup>m</sup> *ruleth* *Heaven*, and *Earth*;  
*understandeth* <sup>n</sup> *all mens hearts*,  
<sup>o</sup> *knoweth* *all mens miseries*; and is

a Psa. 90. 2

b 1 Kin. 8.

27.

c Gen 17. 1

Iob 15. 25

d Apoc. 4.

8. &amp; 15. 4.

e Rom.

11. 33. &amp;

16. 17.

f Eze. 34.

6, 7.

Psalme

103. 11.

&amp; 145. 8,

9.

g Deu. 32.

4.

Gen. 8. 25

Psa. 145. 17

h Ioh. 4. 34

i Deu. 32.

4.

k 1 Iohn

5. 7.

m Mt. 3. 16

Mat. 28.

19.

n 2 Cor. 13.

14. l 2 King. 8. 17.

Psa. 129. 2.

Ier. 13. 13.

m Isa. 48. 16, 28

Dan. 4. 32

n 1 King. 8. 30.

Ier. 17. 10.

o Isa. 62. 16.

onely

P I Sam.  
10. 15.  
Matt. 17.  
18.

only able to bestow on us all graces which wee want, and to deliver all penitent sinners, who with faithfull hearts seeke (for Christs sake) his helpe out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true God, and is the onely cause, why so many do professe all other parts of Gods worship and religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they durst not but come to his holy service; and comming, serve him with feare and reverence: for so farre doth a man feare GOD, as hee knoweth him; and then doth a man truly know GOD, when hee joynes practice to speculations: And that is,

First, when a man doth so acknowledge and celebrate Gods Majestie, as he hath revealed himselfe in his Word.

Secondly, when from the true and lively sense of Gods Attributes,

Psal. 34.

9.

1 Joh. 2.

4.

butes there is bred in a mans heart a love, awe, and confidence in God: for saith God himselfe; *If I bee a father where is my honour? If I bee a Lord where is my feare? O taste and see, that the Lord is good!* saith David. Hee that hath not by experience tasted his goodnesse, knowes not how good hee is. Hee (saith Iohn) that saith hee knoweth G O D and keepeth not his commandments, is a lyar, and the truth is not in him. So farre therefore as we imitate G O D in his Goodnesse, Love, Iustice, Mercy, Patience, and other Attributes, so farre doe wee know him.

Thirdly, when with inward groanes, and the serious desires of our hearts, wee long to attaine to the perfect and plenary knowledge of his *Maiesty*, in the life which is to come.

Lastly, this discovers how few there are, who doe truly know God; for no man koweth God, but he that loveth him, and how can a man choose but love him, being

ing the *Soveraigne good* if he know him ? seeing the nature of God is to *enamour* with the love of his goodnesse ; And whosoever loveth any thing *more then God*, is not worthy of *G O D* ; and such is every one, who settles the love and rest of his heart upon any thing *besides G O D*. If therefore thou dost believe that *G O D* is *Almighty*, why dost thou feare *divels* and *enemies*, and not confidently *trust in G O D*, and crave his help in all thy troubles and dangers ? If thou believest that God is *infinite*, how darest thou prouoke him to *anger* ? If thou believest that *G O D* is *simple*, with what heart canst thou *dissemble*, and play the *hypocrite* ? If thou believest that *G O D* is the *Soveraigne good*, why is not thy heart more settled upon him, then on all *worldly good* ? If thou dost indeed believe that God is a *just Indge*, how darest thou live so securely in sinne without repentance ? If thou dost truly believe, that God is most *wise*, why dost

Rom. 8.

28.

\* Si te ha-  
beā solum,  
sanē rnat  
arduus  
æther,  
Tellus ru-  
pta suo  
diffiliatq;  
loco.

\* Creatā  
omniaper-  
fectiū  
sunt in Deo  
quā in  
seipsis. Di-  
on. de di-  
vin cap. 8.

\* Ama-  
num illud  
bonum in  
quo omne  
bonum est,  
& sufficit.  
Ansel. in  
Pro. c. 25

doest not thou referre the events of  
*crosses* and *disgraces* unto him, who  
knoweth how to *turne all things to*  
*the best, unto them that love him?*

If thou art perswaded, that God is  
true : why doest thou doubt of  
his promises ? And if thou be-  
leevest that GOD is *Beauty* and

\* *Perfection* it selfe, why doest not  
thou make it alone the chiefe end  
of all thine *affections* & *desires* ? for  
if thou lovest beauty, hee is most  
faire : if thou desirest *riches*, hee is  
most *wealthy* : if thou seekest *wise-*  
*dome*, he is most *wise*. Whatsoever

*excellency* thou hast seene in any  
*creature* it is nothing but a *sparkle*  
of that, which is *infinite* \* *perfe-*  
*ction* in GOD : and when in  
Heaven wee shall have an *immedi-*  
*ate communion* with GOD, wee  
shall have them all perfectly in  
him *communicated* unto us. Briefly,  
in all goodnesse hee is *all in all*.

\* Love that one good GOD ; and  
thou shalt love him, in whom  
all the *good of goodnesse* consist-  
eth Hee that would therefore

attaine

attaine to the *saving knowledge* of God, must learne to know him by love. For God is love, and <sup>a</sup> the knowledge of the love of God passeth all knowledge, For all knowledge besides to know <sup>b</sup> how to love God, and to *serve him onely*, is nothing, upon Salomons credit, but *vanitie of vanities, and vexation of spirit*.

Kindle therefore, O my <sup>c</sup> Lady, nay rather, O my <sup>\*</sup> Lord Charitie the love of thy selfe, in my soule especally, seeing it was thy good pleasure that being <sup>d</sup> reconciled by the bloud of Christ, I should bee brought to the knowledge of thy selfe, to the *Communion* of thy love, wherein onely consists my *soveraigne good* and happinesse forever.

Thus, by the light of his *owne Word*, we have seene the *backe parts* of I E H O V A H Elohim, the eternall *Trinitie*, whom to *believe*, is *saving faith* and *veritie*. And unto whom from all *Creatures* in heaven and earth, be all *praise, dominion, and glory* for ever Amen.

Thus

<sup>a</sup> Eph. 3.

19.

1 Joh. 4.

<sup>b</sup> Kemp.

de Im.

Christ. 6.

1.

<sup>c</sup> Eccl. 12.

17.

<sup>\*</sup> Domina,  
immo Do-  
minus

(Charitas,  
Bern.

<sup>d</sup> Rom. 5

9, 10.

Joh. 17.

3, 22.

1 Cor. 15.

8.



*Thus farre of the knowledge of God. Now of the knowledge of Mans selfe. And first of the state of his misery and corruption without renovation by Christ.*

*Meditations of the misery of a man not reconciled to God in Christ.*

*Damna-  
tus ante-  
quam na-  
tus. Aug.*



Wretched man, where shall I begin to describe thine *endlesse* misery ! who art *condemned* as soone as *conceived* : and adjudged to *eternall* death, before thou wast borne to a temporall life. A beginning indeed I finde, but no *end* of thy miseries. For when *Adam* and *Eve*, being created after Gods owne *Image*, and placed in *Paradise*, that they and their Posteritie might live in a blessed state of life immortall, having Dominion of all earthly creatures, and onely restrained from the fruit of *one tree*, as a signe of their *subiection* to the Almighty Creator ; though  
God

God forbid them this one small thing, under the penalitie of eternall death; yet they believed the *divels word* before the *Word of God*; making *GOD* (as much as in them lay) a *lyar*. And so being *unthankfull* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *niggardly* with them: and believed that the *divell* would make them partakers of far more glorious things thē *ever* God had bestowed upon them; & in their pride they fell into *high treason* against the *most High*, and disdaining to be Gods subjects, they affected blasphemously to be *gods themselves*, equals unto *God*. Hence, til they repented (losing *Gods Image*) they became like unto the *divell*: and so all their posterity, as a *Traiterous* brood (whilest they remaine in penitent like thee) are subject in this life to all *curfed miseries*, and in the life to come, to the *everlasting fire* prepared for the *divell* and his angels.

Lay then a side for a while *doting vanities*, and take the view with mee of thy *dolefull miseries*: whithduely surveyed, Idoubt not, but that thou wilt conclude, that it is farre better, never to have *Natures being*, then not to be by *Grace a Practitioner* of Religious *Piety*:

Consider therefore thy misery;

1. In thy *life*.
2. In thy *death*.
3. After *death*.

*In thy life.*

1. The miseries accompanying thy *body*.
2. The miseries which deforme thy *soule*.

*In thy death*, miseries which shall oppresse thy body and soule.

*After death*, the miseries which over-whelme both body and soule together in Hell.

And first, let us take a view of those miseries which accompany thy bodie according to the foure ages of thy *life*.

1. *Infancy*.

2. *Youth*

2. *Youth.*
3. *Manhood.*
4. *Old age.*

*Meditations of the miseries  
of Infancie.*

**V**W<sup>H</sup>at wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy *body* conceived in the heate of lust, the secret of shame, and staine of *originall sinne*? And thus wast thou cast naked upon the earth, all imbrewed in the *bloud* of filthinesse, (filthy indeede; when the Sonne of God, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbeseeming his Holinesse, to be conceived after the sinfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *curst* paine to thy mother, and to thy selfe the *entrance* into a troublesome life? the

D

great

Lay then a side for a while  
*doting vanities*, and take the view  
 with mee of thy *dolefull miseries* :  
 whithduely surveyed, Idoubt not,  
 but that thou wilt conclude, that it  
 is farre better, never to have *Nat-  
 ures being*, then not to be by  
*Grace a Practitioner* of Religious  
*Piety*:

Consider therefore thy misery ;

1. In thy *life*.
2. In thy *death*.
3. After *death*.

*In thy life.*

1. The miseries accompanying  
 thy *body*.
2. The miseries which deforme  
 thy *soule*.

*In thy death*, miseries which shall  
 oppresse thy body and soule.

*After death*, the miseries which  
 over-whelme both body and  
 soule together in Hell.

And first, let us take a view of  
 those miseries which accompa-  
 ny thy bodie according to the  
 foure ages of thy *life*.

1. *Infancy*.

2. *Youth*

2. *Youth.*
3. *Manhood.*
4. *Old age.*

*Meditations of the miseries  
of Infancie.*

**V**W<sup>H</sup>at wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy *body* conceived in the heate of lust, the secret of shame, and staine of *originall sinne*? And thus wast thou cast naked upon the earth, all imbrewed in the *bloud* of filthinesse, (filthy indeede; when the Sonne of God, who disdained not to take on him mans *nature*, and the infirmities thereof: yet thought it unbeseeming his Holinesse, to be conceived after the sinfull manner of mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *curst* paine to thy mother, and to thy selfe the *entrance* into a troublesome life? the

D

great

greatnesse of which miseries, because thou couldest not utter in words, thou diddest expresse (as well as thou couldest) in weeping teares.

2. *Meditations of the miseries of Youth.*

**W**Hat is *Youth*, but an untamed *Beast*? all whose actions are *raſh* and rude, not capable of good counsell, when it is given: and *Ape-like*, delighting in nothing but toyes and babies? Therefore thou no ſooner beganneſt to have a little ſtrength and diſcretion, but forthwith thou waſt kept under the rod, and feare of Parents and Maſters: as if thou hadſt beene borne to live under the *diſcipline of others*, rather than at the *diſpoſition* of thine *owne will*. No *tyred horſe* was ever more willing to bee rid of his burthen, then thou waſt to get out of the ſervile ſtate of this bondage. A ſtate not worthy the deſcription.

3. *Meditations of the miseries  
of Manhood.*

**V**What is *mans* estate, but a Sea, wherein (as waves) one trouble ariseth in the necke of another; the lattter worse than the former? No sooner diddest thou enter into the *affaires* of this world, but thou wast inwrapped about with a *cloud of miseries*. The *Flesh* provokes thee to *lust*, the *World* allures thee to pleasures, and the *Divell* tempts thee to all kind of finnes; *feares of enemies* affright thee, *suites in Law* doe vex thee, *wrongs of ill neighbours* doe oppresse thee, cares for wife and children doe consume thee, and *disquietnesse* twix open foes and false friends, doe in a manner confound thee: Sinne stings thee *within*; *Satan* laies snares before thee; Conscience of finnes past, doggeth behind thee. Now *adversitie* on the left hand frets thee, anon *prosperitie* on thy right hand flatters thee: over thy head Gods vengeance due



to thy sinne, is ready to fall upon thee: and *under thy feete, Hell mouth* is ready to swallow thee up. And in this *miserable* estate whether wilt thou goe for rest and comfort? the house is full of *scares*, the field full of *toyle*; the *Countrie* of *rudenesse*; the *Citie* of *factions*; the *Court* of *Envie*, the *Church* of *Sects*, the *Sea* of *Pirats*, the *Land* of *Robbers*. Or in what *state* wilt thou live, seeing *wealth* is envied, and *povertie* condemned; *wit* is distrusted, and *simplicitie* is derided? *Superstition* is mocked, and *Religion* is suspected; *Vice* is advanced, and *vertue* is disgraced? Oh with what a *body of sinne*, art thou compassed about in a *World of wickednesse*? What are thine *Eyes*, but *Windowes* to behold vanities? What are thine *Eares*, but *flowd-gates*, to let in the *streames* of iniquitie? What are thy *Senses*, but *matches* to give fire to thy lusts? What is thine *Heart*, but the *Anvill*, whereon *Sathan* hath forged the ugly shape of all lewd affections? Art thou *nobly* descended?

descended? thou must put thy selfe in perill of *forraine warres*, to get the reputation of *earthly honor*; oft-times hazard thy *life* in a desperate combate, to avoyd the aspersion of a Coward. Art thou borne in *meane* estate? Lord! what paines and drudgery must thou endure at *home* and *abroad*, to get *maintenance*? and all perhaps scarce sufficient to serve thy necessitie; and when (after much service and labor) a man hath got something; how little *certaintie* is there in that which is gotten? seeing thou seest by daily experience, that he who was *rich* yesterday, is to day a *begger*, hee that yesterday was in *health*, to day is *sicke*: he that yesterday was *merry* and *laughed*, hath cause to day to *mourne* and *weepe*; he that yesterday was in *favour*, to day is in *disgrace*: and he, who yesterday was *alive*, to day is *dead*: and thou knowest not *how soone*, nor in *what manner* thou shalt die thy selfe. And who can enumerate the *losses*, *crosses*, *griefes*, *disgraces*, *sickenesses*, and *calamities*

D 3

which

which are incident to sinfull man? To speake nothing of the death of friends & children, which oft-times seemes to be unto us far more bitter than present death it selfe.

*Meditations of the miserie  
of old age.*

**V**What is old age, but the receptacle of all maladies? for if thy lot bee to draw thy dayes to a long date, in comes old bald-headed age, stooping under dotage, with his wrinkled face, rotten teeth and stinking breath: teastie with Choler, withered with drynesse, dimmed with blindnesse, absurded with deafenesse, overwhelmed with sicknesse, and bowed together with weaknesse, having no use of any sense, but of the sense of paine: which so racketh every member of his body, that it never easeth him of griefe, till it hath throwne him downe to his grave.

Thus farre of the miseries which accompany the body. Now of the miseries

miseres which accompany chiefly the soule in this life.

*Meditations of the miserie of the soule in this life.*

THE misery of thy soule will more evidently appeare, if thou wilt but consider,

1. The *felicities* shee hath lost.
2. The *misery* which shee hath pulled upon her selfe by sinne.

1. The *felicities* lost, was first the fruition of the *Image of God*, whereby the soule was like unto God in *knowledge*, enabling her perfectly to understand the *revealed Will of God*. Secondly, *true holinesse*, by which shee was free from all *prophan error*. Thirdly, *Righteousnesse*, whereby she was able to incline all her naturall powers, & to frame up rightly all her *actions*, proceeding from those powers. With the losse of this *divine Image*, she lost the *Love of God*, and the blessed *communion*

1 Col. 3.  
10.  
Rom. 12.  
2.

which shee had with his *Maiestie*: wherein consisteth her *life*, and *happinesse*. If the losse of *earthly riches* vex thee so much, how should not the losse of this *divine treasure* perplex thee much more?

2. The misery which shee pulled upon *her selfe*, consists in two things:

1. *Sinfulnesse*.

2. *Cursednesse*.

1. *Sinfulnes* is an universal corruption, both of her *Nature* and *Actions*: for her *Nature* is infected with a *proneuesse* to every sinne continually, the *Minde* is stuffed with *vanitie*, the *Vnderstanding* is darkned with *ignorance*, the *Will* affecteth nothing but vile & *vaine things*: All her *Actions* are evil: yea, this deformitie is so *violent*, that oftentimes in the regenerate soule, the *Appetite* will not obey the government of *Reason*, and the *Will* wandreth after, and yeelds consent to sinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soul

<sup>a</sup>Ephes.

2. 2.

Gen. 6. 5.

<sup>b</sup>Rom.

12. 2.

Eph. 4. 17

<sup>c</sup>1 Cor.

2. 14.

<sup>d</sup>Phil. 2.

3.

<sup>e</sup>Rom. 3.

12.

Rom. 7.

10.

soule, which still remaines in her Naturall corruption? Hence it is, that thy wretched Soule is so deformed with sinne, defiled with lust, polluted with filthinesse, outraged with passions, over carried with affections, pining with Envy, overcharged with Gluttony, surfettted with Drunkenesse, boyling with Revenge; transported with Rage, & the glorious Image of God transformed to the ugly shape of the Divell, so farre as it once repented the Lord, that ever he made man.

From the former flowes the other part of the Soules miseries, called <sup>h</sup> cursednesse, whereof there are two degree-

1. In part.

2. In the fulnesse thereof.

1. Cursednesse in part is that, which is inflicted upon the Soule in life and death, and is common to her with the body.

The cursednesse of the soule in life, is the wrath of God, which lyeth upon such a creatur so farre, as that all things, not onely calamities, but

Joh. 8.

44.

<sup>s</sup> Gen. 6.

6.

<sup>h</sup> Dour.

27. 26.

Gal. 3. 10

Psal. 119

11.

i Rom. 2.

4.5.

Jer. 28.

13.

i Isa. 28.

13.

i Gen. 3.

8.10.&amp;

4.14.

Heb. 2.

15.

m Rom.

1.21.24.

26.

a Eph. 2.

2.

Col. 1.

13.

also very <sup>i</sup> blessings and <sup>k</sup> graces turne to ruine. <sup>l</sup> *Terrour of Conscience* drives him from God and his service, that he dares not come to his presence and ordinances: but it is <sup>m</sup> given up to the <sup>n</sup> slavery of *Satan*, and to his owne *lusts*, and vile *affections*.

This is the *curshednesse* of the Soule in *life*: now followes the *curshednesse* of the Soule and Body in *death*.

*Meditations of the misery of the body and soule in death.*

**A**fter, that the aged man hath conflicted with long sickness, and having endured the brunt of paine should now expect some ease: in comes *Death* (Natures slaughter-man, Gods curse, & Hels Purveyor) and lookes the old man grim and black in the face: and neither pitying his age, nor regarding his long-endured dolours, will not be hired to forbear either for silver or gold: nay, he wil not take, to spare his life  
skin

*skin for skin*, & all that the old man hath: but *batters* all the principall parts of his body, & arrests him to appeare before the terrible Iudge. And as thinking that the *old man* will not dispatch to goe with him fast enough: Lord! how many darts of *calamities* doth he shoot through him, *stitches*, *aches*, *cramps*, *feavers*, *obstructions*, *rheumes*, *flegme*, *collicke*, *stone*, *winde*, &c.

Oh what a *ghastly sight* it is, to see him then in his bed, when *Death* hath given him his *mortall wound*! what a *cold sweat* over-runnes all his body? what a *trembling* possesseth all his members? the *head* shooteth, the *face* waxeth pale, the *nose* black; the *neather Iaw-bone* hangeth down, the *Eye strings* breake, the *Tongue* faltereth, the *Breath* shortneth; and smelleth earthly, the *Throat* ratleth, and at every gaspe the *Heart-strings* are ready to breake asunder.

Now the miserable foule *sensibly* perceiveth her earthly body to begin to *die*: for as towards the  
*dissolution*



*dissolution* of the universall frame of the greate world, the *Sunne* shall bee turned into darkenesse, the *Moone* into bloud, and the *Starres* shal fall from heaven, the *Ayre* shal be full of stormes, and flashing Meteors, the *Earth* shall tremble, and the *Sea* shall roare, and mens hearts shall faile for feare, expecting the end of such sorrowfull beginnings: So towards the dissolution of man, ( which is the little world) his *Eyes* which are as the *Sunne* and *Moone*, lose their light, and see nothing but bloud-guiltinesse of sinne; the rest of the *Senses*, as *lesser Starres*, doe one after another faile and fall: his *Mind*, *Reason*, and *Memory*, as heavenly powers of his soule, are shaken with fearefull stormes of despaire, and fierce flashings of *Hell fire*; his Earthly body begins to shake and tremble, and the *humours* like an overflowing Sea, roare and rattle 'in his throat, still expecting the woefull end of these dreadfull beginnings.

Whilest he is thus summoned to  
 appeare

appeare at the great *Assises* of Gods Iudgment, behold, a *Quarter-Sessions*, & Iayle-delivery is held within himselfe: where *Reason* sits as Iudge, the *diuell* puts in a *Bill* of inditement, as large as that Booke of *Zachary*; wherein is alleadged all thy *evill deeds*, that ever thou hast committed, & all the *good deeds* that ever thou hast omitted, and all the *curses* and *judgements*, that are due to every sin. Thine owne *conscience* shall accuse thee and thy *Memory* shall give bitter *evidence*, & *Death* stands at the Barre ready, as a cruel *Executioner* to dispatch thee. If thou shalt thus condemne *thy selfe*, how shalt thou escape the just condemnation of *God*, who knowes all thy misdeeds better then thy selfe? Faine wouldest thou put out of thy mind, the *remembrance* of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, & they will not be put away, but cry unto thee, *We are thy words*, and we will follow thee: And whilest thy soul is thus within, out of peace and

Zach. 5.  
2.  
Ezech.  
2. 10.

1 John  
3. 20.

Luk. 12.  
20.

and order; thy children, wife, and friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pitying some chearing; all like *Flesh flies*, helping to make thy sorrowes more sorrowfull. Now the *Divels*, who are come from *hell* to fetch away thy soule, begin to appeare to her; and waite, as soone as shee comes forth, to take her, & carry her away. Stay shee would within, but that shee feeles the body begin by degrees to die: and ready, like a ruinous house, to fall upon her head. Fearefull she is to come forth, because of those *Hell-hounds* which waite for her comming. O, shee thah spent so many daies and nights in vaine and idle pastimes, would now give the whole world, if shee had it, for one houres delay, that shee might have space to repent, and reconcile her selfe unto God: But it cannot be, because her *Body* which joyned with her in the actions of sinne, is altogether now unfit to joyne with her in the exercise of repentance:  
and

and repencance must be of the *whole man*.

Now shee seeth that all her *pleasures* are gon, as if they had never beene: and that but onely *torments* remaine, which *never* shall have end of *being*. Who can sufficiently expresse her *remorse* for her *sinnes past*, her *anguish* for her *present* misery, and her *terror* for her *torments to come*?

In this extremitie, shee looks every where for helpe, and shee finds her self every way *helpelesse*. Thus in her *greatest* misery (desirous to heare the *least* word of comfort) shee directs this, or the like speech unto her *Eies*: O *Eies*, who in times past were so *quicke-sighted*, can yee *spie* no comfort, nor any way, how I might escape this dreadful danger? But the *eye-strings* are *broken*, they cannot see the *candle* that burneth before him: nor *discerne* whether it be day or night.

The Soule (finding no comfort in the *eies*) speakes to the *Eares*: O *Eares*, who were wont to recreate  
your

*Prosopopia.*

your selves, with hearing new pleasant *discourses*, and Musicks sweetest *harmony*; can you heare any *newes* or *tydings* of the least comfort for mee? The *Eares* are either so *deafe*, that they cannot heare *at all*. or the sense of *hearing* is growne so *weake*, that it cannot endure to heare his *dearest* friends to *speak*. And why should *those eares* heare *any tydings* of joy in *Death*, who could never abide to heare the *glad tydings* of the *Gospel* in his *life*? The *Eare* can minister no *comfort*.

Then she intimates her griefe unto the *Tongue*. Oh *Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy bigge & daring *words*? now (in my greatest need) canst thou *speake* nothing in my *defence*? Canst thou neither *daunt* these *Enemies* with *threatning words*, nor *entreat* them with *faire speeches*? Alas, the *Tongue* two dayes agoe lay *speechlesse*: it cannot in his *greatest* extremitie, either *call* for a *little drinke*, or desire a *friend*

friend to *take away* with his finger the *flegme*, that is ready to *choak him*.

Finding heere no hope of helpe, she speakes unto the *Feet*. Where are yee, *O feet*, which sometime were so nimble in *running*, can you *carry me* no where, out of this dangerous place? The feet are *stone-dead* already: If they be not *stirred*, they cannot *stirre*.

Then she directs her speech unto her *hands*: *O hands*, who have beene so often approoved for manhood, in *peace*, and *war*, and where-with I have so often defended my *selfe*, and offended my *foes*; never had I more need then now. *Death* looks me grim in the face, and kills mee: *Hellish fiends* wait about my bed to *devoure mee*: helpe *now* or I perish for *ever*. Alas, the *hands* are so *weake*, and doe so *tremble*, that they cannot reach to the *mouth* a *spoonefull* of supping, to releevē languishing *nature*.

The *wretched soule* seeing her selfe thus *desolate*, and altogether destitute of friends, helpe and comfort,

The  
dolefull  
lamenta-  
tion of  
the Re-  
probate  
soule at  
the point  
of death.  
2 Sam.  
22.5.

fort; and knowing that *with an*  
*houre* shee must bee in *euertasting*  
*paines*, retires her selfe to the *heart*  
(which of all members is *primum*  
*vivens*, and *ultimum moriens*) from  
whence shee makes this *dolefull la-*  
*mentation* with her selfe :

O miserable *caitife*, that I am !  
How doe the *Sorrowes of death com-*  
*passe me* ! How do the *floods of Belial*  
*make mee afraid* ! Now have, in-  
*deed*, the *snzres* both of the *first* and  
*second* death overtaken mee at *once*.  
Oh how *suddenly* hath *Death* stolne  
upon me with insensible degrees !  
Like the *Sunne*, which the *Eye* per-  
ceives not to moove, though it be  
most swift of *motion*. How doth  
*Death* wreake on mee his *spite*,  
without *pity* ! The God of *mercie*  
hath utterly forsaken mee : and the  
*Diuell*, who *knowes* no *mercy*, waits  
for to take mee. How often have I  
beene warned of this *dolefull day*,  
by the faithfull *Preachers of Gods*  
*Word*, and I made but a *j:st* thereat ?  
What profit have I now of all my  
*pride, fine house, and brave apparell* ?  
What's

What's become of the sweet relish of all my *delicious* fare? All the *worldly goods* which I so *carefully* gathered, would I now give for a good Conscience, which I so carelessly neglected. And what joy remaines now, of al my former *fleshly pleasures*, wherein I placed my chiefe *delight*? Those *foolish* pleasures were but *deceitfull* dreames, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, paines me as *Hell* before I enter into *Hell*. Yet justly I confesse, as I have *deserved*, I am *served*; that being made after *Gods Image*, a *reasonable soule*, able to judge of mine own estate, and having mercy so often *offered*, and I *intreated* to receive it: I neglected *Gods grace*, and preferred the *pleasures of sinne*, before the religious care of *pleasing God*: lewdly spending my *short time*, without cōsidering what accounts I should make at my *last end*. And now all the *pleasures of my life* being put together,

coun.



countervaille not the least part of my present paine: My joyes were but ~~momentary~~ momentany, and gone before I could scarce enjoy them: my miseries are eternall, and never shall know end. Oh that I had spent the houres that I consumed in carding, dicing, plaining, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sinnes in fasting, watching, praying, and in preparing my soule, that I might have now departed in the assured hope of everlasting salvatiō! O that I were now to begin my life again, how would I contemne the world, and the vanities thereof! how religiously and purely would I lead my life! how would I frequent the Church, and sanctifie the Lords Day! If Satan should offer mee all the treasures, pleasures, and promotions of this world, hee should never entice me to forget these terrors of this last dreadfull houre. But, O corrupt carkasse, and stinking carion! How hath the Divell delu-

deluded us? and how have wee served and deceived each other? and pulled swift damnation upon us both? Now is my case more miserable, then the *beast* that perisheth in a ditch: for I must goe to answer before the *Iudgement seat* of the righteous Iudge of Heaven and Earth; where I shall have none to speake for mee: and these wicked fiends, who are privie to all my evill deeds, will accuse mee, and I cannot excuse my selfe. My owne heart already condemnes mee, I must needs therefore bee damned before his *Iudgement seat*: and from thence bee carried by these infernall fiends, into that horrible prison of endlesse torments, and utter darkenesse: where I shall never more see light, that first most excellent thing that God made. I who gloried heere-tofore, in being a *libertine*, am now inclozed in the very *clawes* of Satan: as the trembling *Partridge* is within the griping talons of the ravenous *Faulcon*. Where shall I lodge to night? and who shall be my

my companion? Oh horroure to  
 thinke! O griefe to consider! Oh  
 cursed be the day wherein I was borne,  
 and let not the day wherein my mother  
 bare mee, bee blessed. Cursed bee the  
 man that shewed my Father, saying,  
 A child is borne unto thee, and com-  
 forted him. Cursed bee that man, be-  
 cause hee slew mee not. Oh that my  
 Mother might have beene my grave,  
 or her wombe a perpetuall concepi-  
 on! How is it that I came forth of  
 the wombe, to endure these hellish sor-  
 rowes! and that my dayes should thus  
 end with eternall shame! Cursed bee  
 the day that I was first united to so  
 lewd a body: Oh that I had but so  
 much favour, as that I might never  
 see thee more! Our parting is  
 bitter and dolefull: but our meeting  
 againe, to receive at that dreadfull  
 day, the fulnesse of our deserved  
 vengeance, will bee farre more ter-  
 rible and intolerable. But what  
 meane I thus (by too late lamen-  
 tation) to seeke to prolong time?  
 My last houre is come: I heare  
 the heart-strings breake: this filthy  
 House

*House of Clay* falls on my head: here is neither *hope*, *helpe*, nor *place*, of any longer abiding. And must I needs be gone? thou *filthy carkasse*: Oh *filthy carkasse*, with *fare-ill*, *fare-well*, I leave thee: And so all trembling, she commeth forth, & forthwith is seized upon by *Infernall fiends*, who carry her with a violence *torrenti similes*, to the bottomlesse Lake that burneth with *fire & brimstone*: where she is kept as a prisoner in torments, till the generall Iudgement of the *great Day*.

Apoc.

21.8.

Jude v.6.

1 Pet. 3.

19.

The lothsome *carkasse* is afterwards laid in the *grave*. In which action for the most part, the *dead bury the dead*, that is, They who are dead in sinne, bury them, who are dead for sin. And thus the godlesse, and unregenerated *worldling*, who made *Earth* his *Paradise*, his *Belly* his *God*, his *Lust* his *Law*: as in his *life* hee sowed *vanitie*, so oee is now *dead*, and reapeth *miserie*. In his *prosperity* hee neglected to serve *God*: In his *adversitie* *God* refuseth to save him. And the *Devill*, whom  
he

my companion? Oh *horror* to thinke! O *griefe* to consider! Oh *curfed* be the day wherein I was borne, and let not the day wherein my mother bare mee, bee blessed. *Curfed* bee the man that shewed my Father, saying, *A child is borne unto thee, and comforted him.* *Curfed* bee that man, because hee *slew mee* not. Oh that my Mother might have beene my grave, or her wombe a perpetuall conception! How is it that I came forth of the wombe, to endure these hellish sorrowes! and that my dayes should thus end with eternall shame! *Curfed* bee the day that I was first united to so *lewd a body*: Oh that I had but so much favour, as that I might never see thee more! Our parting is bitter and dolefull: but our meeting againe, to receive at that dreadfull day, the fulnesse of our deserved vengeance, will bee farre more terrible and intolerable. But what meane I thus (by too late lamentation) to seeke to prolong time? My last houre is come: I heare the heart-strings breake: this filthy  
House

*House of Clay* falls on my head : here is neither *hope*, *helpe*, nor *place*, of any longer abiding. And must I needs be gone? thou *filthy carkasse* : Oh *filthy carkasse*, with *fare-ill*, *fare-well*, I leave thee : And so all trembling, she commeth forth, & forthwith is seized upon by *Infernall fiends*, who carry her with a violence *torrenti similes*, to the bottomlesse Lake that burneth with *fire & brimstone*: where she is kept as a *prisoner* in torments, till the *generall Iudgement of the great Day*.

Apoc.  
21.8.  
Jude v.6.  
1 Pct. 3.  
19.

The lothsome *carkasse* is afterwards laid in the *grave*. In which action for the most part, the *dead bury the dead*, that is, They who are dead in sinne, bury them, who are dead for sin. And thus the godlesse, and unregenerated *worldling*, who made *Earth* his *Paradise*, his *Belly* his *God*, his *Lust* his *Law* : as in his *life* hee sowed *vanitie*, so ooe is now *dead*, and reapeth *misery*. In his *prosperity* hee neglected to serve *God* : In his *adversitie* *God* refuseth to save him. And the *Devill*, whom  
he

he *long* served, now at length payes him his wages. *Detestable* was his life, *damnable* his death. The *Divell* hath his *soule*, the *grave* hath his *carkasse*: in which *pit* of corruption, *den* of death, and *dungeon* of sorrow, let us leave the miserable *Caitife*, rotting with his mouth full of earth, his belly full of wormes, and his carkasse full of stench; expecting a fearefull *resurrection*, when it shal be re-united with the *soule*; that as they sinned together, so they may be eternally tormented together.

Thus farre of the miseries of the *soule and body* in death, which is but *curshednesse in part*: now followes the *fulnesse of curshednesse*: which is the misery of the *soule and body* after death.

*Meditations of the miserie of a man after death, which is the fulnesse of curshednesse.*

**T**He *fulnesse of curshednesse* (when it falles upon a *creature*, not able to beare the brunt thereof) *preffeth*

presseth him downe to that bottom-  
lesse<sup>a</sup> deepe of the endlesse<sup>b</sup> wrath  
of Almighty God : which is called  
the<sup>c</sup> damnation of hell. This fulnesse  
of cursednesse is either particular or  
generall.

Particular, is that which in a  
lesse measure of fulnesse, lighteth  
upon the<sup>d</sup> soule immediatly as soon  
as shee is separated from the body.  
For, in the very instant of dissoluti-  
on, she is in the sight and presence  
of God. For when she ceaseth to  
see with the Organ of fleshy eyes,  
shee seeth after a spirituall manner,  
like Stephen, who saw the Glory of  
God, and Jesus standing at his right  
band ; or, as a man, who being blind-  
borne, and miraculously restored to  
his sight, should see the Sunne,  
which hee never saw before. And  
thereby the testimony of her owne  
Conscience, Christ the righteous  
Judge, who knoweth all things,  
maketh her, by his Omni-present  
Power, to understand the doome  
and Judgement that is due unto her  
sins, and what must be her eternall

E

state.

<sup>a</sup> Luk. 8. 28.  
& 10. 23.  
<sup>b</sup> Thes. 1. 10  
<sup>c</sup> Mar. 23.  
33.

<sup>d</sup> Luke 16.  
22, 23.  
1 Pet. 3. 1.  
Jude verse  
6, 7.

Act. 7. 3.



Postquam anima de corpore est egressa: subito iudicium Christi de se latum cognoscit. Aug. l. 1 de anim. & ejus Orig. cap. 4. Hier. Ep. ad Pan. nat. Anima damnata continuo invaditur à Demonibus qui crudelissime eam rapienies ad infernū deducunt. Cyril. Alex. in orat. de exit. anim. Mat. 5. 34. & 23. 21 Luk. 12. 20. Luk. 16. 22, 23. 1 Pet. 3. 19. Jude ver. 7. Luk. 16. 24. Luke 1. 31. et Pet. 4. 9. Jude ver. 6. Apoc. 11. 8. f. Dan. 12. 1. Ioh. 5. 18. 29. Apoc. 20. 13. Mat. 24. 29. Luk. 21. 24. 25.

state. And in this manner standing in the sight of Heaven, not fit for her uncleannesse to come into Heaven; she is said to stand before the Throne of God. And so forthwith shee is carried by the evill Angels, who came to fetch her with violence into Hell, where shee is kept as in a Prison in everlasting paines and chaines, under darknesse unto the Iudgement of the great day: But not in that extremity of torments, which shee shall finally receive at the last day.

The generall fulnesse of cursednesse is in a <sup>c</sup> greater measure of fulnesse which shall bee inflicted upon both thy <sup>f</sup> Soule and Bodie, when (by the mighty power of Christ the Supreme Judge of Heaven and Earth) the one shall bee brought out of Hell, and the other out of the Grave, as Prisoners, to receive their dreadful doome, according to their evill deeds. How shall the Reprobate, by the roaring of the Sea, the quaking of the Earth, the trembling of the Powers of Heaven, and terrours

rours of *Heavenly signes* be driven,  
at the worlds end, to their wits  
end ! Oh, what a wofull salutation  
will there be, betwixt the damned  
*Soule* and *Bodie*, at their re-uniting  
at their terrible day !

O sinke of *Sinne*, O lump of  
*Filthinesse* ( will the *Soule* say unto  
her *Bodie* ) how am I compelled to  
re-enter into thee, not as into an  
*Habitation* to rest, but as a *Prison*  
to bee tormented together ! How  
doest thou appeare in my sight like  
*Jepthes Daughter*, to my greater  
torment ! Would G O D thou hadst  
perpetually rotted in the grave, that  
I might never have seene thee a-  
gaine ! How shall we be confounded  
together, to heare beford God, *An-  
gels*, and *Men*, laid open all those  
*secret sinnes*, which we committed to-  
gether ! Have I lost *Heaven*, for the  
love of such a stinking *carrion* ? Art  
thou the *flesh*, for whose pleasures  
I have yeelded to commit so ma-  
ny *Fornications* ? O filthy *Belly*,  
how became I such a *foole* as to make  
thee my God ? How mad was I for

The dam-  
ned Soules  
Apostrophe  
to the body  
at their se-  
cond mee-  
ting.

momentary joyes to incurre these torments of eternall paines ! Yee *Rockes and Mountaines*, why skip yee so like *Rammes*, *Psal. 144. 4.* and will not fall upon me, to bide mee from the face of him, that comes to sit on yonder Throne ; for the great day of his wrath is come, and who shall bee able to stand ? *Apoc. 6. 16, 17.* Why tremblest thou thus, O *Earth*, at the presence of the Lord, and wilt not open thy mouth, and swallow mee up ; as thou diddest *Korah*, that I be seene no more ?

O damned furies ! I would yee might without delay, teare mee in pieces, on condition that you would teare me unto nothing ! But whilest thou art thus in vaine bewailing thy misery, the *Angels* hale thee violently away from the brinke of thy grave, to some place neere the Tribunal seat of *Christ* ; where being as a cursed Goat, separated to stand beneath on Earth, as on the left hand of the Judge : *Christ* shall rip up all the benefits he bestowed on thee, and the torments he suffered for

Mat. 13. 41.  
Mat. 24. 31.

for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy Lawes.

Within thee thine owne conscience (more than a thousand witnesses) shall accuse thee: the Devils, who tempted thee to all thy lewdness, shall on the one side testifie with thy conscience against thee: and on the other side, shall stand the Holy Saints and Angels approving Christs Justice, and detesting so filthy a Creature. Behind thee an hideous noise of innumerable fellow-damned Reprobates tarrying for thy company. Before thee all the world <sup>h</sup> burning in flaming fire. Above thee, an irefull Judge of deserved vengeance, readie to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomlesse pit; gaping to receive thee. In this wofull Estate, to hide thy selfe, will be impossible (for on that condition, thou wouldest wish that the greatest

*h Ansel. l. Mediat.*

*i Apoc. 8. 16, 17.*

Rocke might fall upon thee: ) to appeare will bee intolerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence; Depart from me, yee cursed, into everlasting fire, prepared for the Devill and his angels.

Evangel.  
Postil. Dom.  
3. post Pent.  
Serm. 2.

Depart from me ] There is a separation from all joy and happinesse.

Yee cursed ] There is a blacke and direfull Excommunication.

Into fire ] There is the cruelty of paine.

Everlasting ] There is the perpetuall of punishment.

Prepared for the Devill and his Angels. ] Here are thy infernall tormenting, and tormented companions.

O terrible sentence! from which the condemned cannot escape: which being pronounced, cannot possibly be withstood: against which a man cannot except, and from which a man can no where appeale. So that to the damned, nothing remains but hellish torments: which knowes neither ease of paine, nor end of time,

Apoc. 21. 8.

time. From this *Iudgement seat* thou must be thrust by *Angels* (together with all the damned *Devils* and *Reprobates*) into the *bottomlesse Lake* of utter *darknesse*, that perpetually burns with *fire* and *brimstone*. Wherunto, as thou shalt be thrust; there shall be such *weeping*, *woes*, and *wailing*, that the cry of the company of *Sore*, *Durban*, and *Abiram*, when the earth swallowed them up, was nothing comparable to this howling: nay, it will seeme unto thee a *Hell*, before thou goest into *Hell*, but to heare it.

Into which *bottomlesse Lake*, after that thou art once *plunged*, thou shalt ever be *falling* downe, and never meet a *bottom*: and in it, thou shalt ever *lament*, and none shall *pitie* thee: thou shalt alwayes *weepe* for paine of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*: thou shalt *weepe* to thinke that thy miseries are *past* remedy: thou shalt *weepe* to thinke, that to *repent* is to no purpose: thou shalt *weepe* to thinke, how for the *shadowes*

Bonavent.

of short pleasures, thou hast incurred these sorrowes of eternall paines: thou shalt weepe, to see how that weeping it selfe can nothing prevaile: yea in weeping, thou shalt weepe more teares, than there is water in the sea; for the water of the sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious eyes shall bee afflicted with sights of gasty Spirits: thy curious eares shall bee affrighted with hideous noise of howling Devils, and the gnashing teeth of damned Reprobates: thy daintie Nose shall bee cloyed with noysome stench of Sulphur: thy delicate Taste shall be pained with intolerable hunger: thy drunken Throat shall bee parched with unquenchable thirst: thy Minde shall be tormented to think how for the love of abortive pleasures, which perished ere they budded; thou so foolishly lost Heavens joyes, and incurredst Hellish pains, which last beyond eternity. Thy conscience shall ever sting thee like an Adder, when thou

thou thinkest how often *Christ* by his Preachers offered the remission of *sinnes*, and the *Kingdome of Heaven* freely unto thee, if thou wouldst but *beleeve and repent*; and how easily thou mightest have obtained mercy in those dayes; how neare thou wast many times to have repented; and yet didst suffer the *Devill* and the *World*, to keepe thee still in *impenitencie*, and how the day of mercy is now past, and will never *darne* againe.

How shall thy understanding be racked to consider, how for *Momentany riches*; thou hast lost the *eternall treasure*; and changed *Heavens felicity* for *Hells misery*! where every part of thy body without intermission of paine, shall be continually tormented alike.

In these *Hellish torments*, thou shalt bee for ever deprived of the *Beatificall sight* of *G O D*, wherein consists the *Soveraigne good*, and life of the soule. Thou shalt never see *sight*, nor the least *sight* of joy, but lye in a perpetuall *Prison* of utter



Matth. 9.

darknesse : where shall be no order, but horror : no voice, but of blasphemers, and howlers : no noise, but of tortures and tortured : no society, but of the Devill and his angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment without pitie ; miserie, without mercie ; sorrow without succour ; crying, without comfort ; mischief without measure ; torment without ease ; where the Worme dyeth not, and the fire is never quenched ; where the wrath of God shall seaze upon the Soule and body, as the flame of fire doth on the lump of Pitch or Brimstone. In which flame thou shalt ever bee burning, and never consumed : ever dying, and never dead : ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy paines. So that after thou hast endured them so many thousand yeares, as there are grasse on the earth, or sands on the Sea-shore, thou art no nearer to have  
an

an end of thy torments, than thou wast the first day that thou wast cast into them: yea, so far are they from ending, that they are ever but beginning. But if after a *thousand times* so many *thousand* yeeres, thy damned soule could but conceive a hope, that those her torments should have an end; this would be some comfort, to thinke that at length an end will come. But as oft as the *Minde* thinketh of this word *Never*, it is as another Hell, in the midst of Hell.

This thought shal force the damned to cry, *ὦ αἰ, ὦ αἰ*, as much as if they should say, *εἰ αἰ, εἰ αἰ*, O Lord not ever, not ever torment us thus. But their conscience shall answer them as an *Eccho*, *αἰ αἰ*, ever, ever. Hence shall arise their dolefull *ὦ αἰ* moe and alas for evermore.

This is that *second death*, the generall perfect fulnesse of all cursednesse and misery: which every damned Reprobate must suffer, so long as God and his *Saints* shall enjoy blisse and felicity in heaven for evermore.

Th

Thus farre of the *mifery* of man in his state of *corruption*, unlesse that hee bee renewed by Grace in Christ.

Now followes the *knowledge* of *Mans selfe*, in respect of his state of regeneration by Christ.

*Meditations of the state of a Christian reconciled to God in Christ.*

**N**OW let us see, how *happie* a *godly* man is, in his state of *renovation*, being reconciled to God in Christ.

The *godly* man, whose corrupt nature is *renewed* by grace in Christ and become a *new creature*, is blessed in a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1. His *blesse*dnesse during this life, is but *in part*, and that consists in seven things :

1. Because he is *conceived* of the *Spirit* in the wombe of his *Mo*-ther the Church : and is *borne* not

<sup>a</sup> Iohn 3. 5.

<sup>b</sup> Gal. 4. 16.

<sup>c</sup> Ioh. 1. 13.

of blood, nor of the will of the flesh, nor of the will of Man, but of God, who in Christ is his <sup>d</sup> Father: So that the <sup>e</sup> Image of God his Father is renewed in him every day more and more.

2. Hee hath, for the merits of Christs sufferings, all his sinnes, original, and actual, with the guilt and punishment belonging to them, <sup>f</sup> freely and fully forgiven unto him. And all the <sup>g</sup> righteousness of CHRIST as freely and fully imputed unto him: and so GOD is <sup>h</sup> reconciled unto him: and <sup>i</sup> approveth him as righteous in his sight and account.

3. He is freed from Satans <sup>k</sup> bondage, and is made a <sup>l</sup> brother of CHRIST, a fellow <sup>m</sup> heire of his heavenly Kingdome: and a <sup>n</sup> spirituall King and Priest, to offer up <sup>o</sup> spirituall sacrifices to God by JESUS CHRIST.

4. God spareth him, as a man spareth his owne Sonne, that serveth him. And this sparing consists,

<sup>d</sup> Gal. 4. 5, 7.  
<sup>2</sup> Cor. 9. 8.  
<sup>e</sup> Ephe. 4. 23.  
3. 13.  
Col. 3. 10.

<sup>f</sup> Rem. 4. 8.  
25.  
Rom. 8. 1, 2.  
<sup>g</sup> 1 Pet. 2. 24.  
<sup>h</sup> Rom. 4. 5.  
19.  
<sup>i</sup> 2 Cor. 5.  
19.  
<sup>j</sup> Rom. 8. 33.  
34.  
Rom. 16. 18.  
Eph. 2. 2.  
1 Hol. 20. 17.  
Rom 8. 20.  
<sup>k</sup> Ro. 8. 17.

<sup>l</sup> Apoc. 1. 6.  
<sup>m</sup> 1 Pet. 2. 3.  
Mal. 3. 17.

1. Not taking notice of every fault, but *bearing* with his infirmities, Exodus 34. Verse 6, 7. A loving Father will not cast his *childe* out of doores in his sickness.
2. Not making his *punishment* when hee is *chastened*, as great as his deserts, Psalm. 103. 10.
3. *Chastening* him *moderately*, when he seeth that he will not *by any other* meanes bee reclaimed, 2 Samuel 7. Verse 14, 15. 1 Cor. 11. Verse 32.
4. *Graciously* accepting his *endeavors*, notwithstanding, the imperfection of his obedience; and so preferring the *willingnesse* of his minde, before the *worthinesse* of his worke, 2 Cor. 8. 12.
5. Turning the curses which he deserved, to *crosses*, and fatherly *corrections*; yea, all

In &lt;

which

all <sup>a</sup> things, all <sup>b</sup> calamities  
of this life, <sup>c</sup> death it selfe:  
<sup>d</sup> yea, his very *sinnes* unto  
his good.

5. God gives him his *holy Spirit*,

1. <sup>e</sup> Sanctifieth him by degrees  
throughout: <sup>f</sup> so that hee  
doth more and more *die* to  
sinne, and *live* to righteous-  
nesse.

2. Assures him of his <sup>g</sup> adop-  
tion, and that he is by Grace  
the childe of God.

3. Encourageth him to come  
with <sup>h</sup> boldnesse and confi-  
dence into the presence of  
G O D.

4. Moveth him without feare,  
to say unto him, *Abba Fa-  
ther*.

5. Powreth into his heart the  
gift of sanctified prayer.

6. Perswadeth him, that both  
hee and his prayers are ac-  
cepted and heard of God  
for Christ his Mediators  
sake.

a Rom. 8.  
28.  
b Psal. 89.  
31. 33.  
Psal. 119.  
71.  
Heb. 12. 10.  
c Cor. 12. 7.  
c 1 Cor. 3.  
21. & 15.  
54. 55.  
Heb. 2. 14.  
1e.  
d Luke 22.  
31. 32.  
Psal. 51. 13.  
14.  
Rom. 5. 2c.  
21.  
e 1 Thess. 5.  
23.  
f Rom. 8. 5.  
1c.  
g Rom. 8.  
16.  
h Heb. 4. 16.  
Ephes. 3. 12.  
Gal. 4. 6.  
Rom. 8. 15.  
16.  
Zach. 12. 12.  
Rom. 8. 16.  
17.

which

Rom. 5.1. &  
14.17.  
Rom. 5.3. &  
14.27.

<sup>a</sup> Psal. 8. 5,  
&c.

Heb. 2.7, 8.

<sup>b</sup> 1 Cor. 5.1

Rom. 14.14

1 Tim. 4.2,

&c.

<sup>c</sup> 1 Cor. 9.

19, 20.

<sup>d</sup> 1 Cor. 3.

22, 23.

Heb. 1.7.

<sup>e</sup> 1 Cor. 3.

22.

<sup>f</sup> Matt. 25.

34.

1 Pet. 1.4.

<sup>g</sup> Act. 1. 25.

7. Fills  
him  
with

1. Peace of conscience.

2. Joy in the Holy Ghost: in comparison whereof, all earthly joys seeme vile and vaine unto him.

6. Hee hath a recovery of his <sup>a</sup>soveraigntie over the creatures, which he lost by *Adams* fall: and from thence free <sup>b</sup>libertie of using all things which God hath not <sup>c</sup>restrained, so that hee may use them with a good <sup>d</sup>conscience. For to all things in Heaven and Earth, hee hath a sure <sup>e</sup>title in this life: and he shall have the Plenary and peaceable <sup>f</sup>possession of them in the life to come. Hence it is that all Reprobates are but usurpers of all that they possesse, and have no <sup>g</sup>place of their owne, but hell.

7. He hath the assurance of Gods Fatherly care and protection, day and night over him; which care consists in three things:

1. In providing all things necessary for his soule and bodie concerning this life, and that which is to come: so that he shall be sure ever, either to have enough: or patience to be content with that he hath.
2. In that God gives his Holy Angels as Ministers, a charge, to attend upon him alwayes for his good; yea, in danger, to pitch their tents about him for his safety, where ever hee be. Yea, GOD'S protection shall defend him, as a cloud by day, and as a pillar of fire by night: and his providence shall hedge him from the power of the Devill.
3. In that the eyes of the Lord are upon him, and his eares continually open, to see his state, and to heare his complaint; and in his good time to deliver him out of all his troubles.

Thus

Mat. 6. 32.  
2 Cor. 12.  
14.  
Psal. 23.  
Psal. 34. 9.  
10.

Heb. 1. 14.  
Psal. 34 7.  
Psal. 91. 11.  
Isa. 4. 5.  
Job 1. 10.

Psal. 24. 15.  
Gen. 7. 1.

Psal. 34. 19.



Thus farre of the blessed estate of the godly, and Regenerated man in this life; Now of his blessed estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

**W**Hen God sends Death as his messenger, for the regenerated man, hee meets him halfe the way to Heaven: for his <sup>a</sup> conversation, and <sup>b</sup> affections is there before him. Death is neither strange nor fearfull unto him. Not strange, because he <sup>c</sup> died daily: not fearfull, because whilst hee lived, hee was dead; and his life was <sup>d</sup> hid with Christ in God. To Die, unto him therefore, is nothing else in effect, but to <sup>e</sup> rest from his labour in this world, to goe <sup>f</sup> home to his <sup>g</sup> fathers house, unto the <sup>h</sup> Citie of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the generall assembly and Church of the first borne, to God the Iudge of all

<sup>a</sup> Phil. 3. 20.

<sup>b</sup> Col. 3. 2.

<sup>c</sup> 1 Cor. 1. 31.

<sup>d</sup> Col. 3. 3.

<sup>e</sup> Apoc. 14.

<sup>f</sup> 2 Cor. 5. 6.

<sup>g</sup> Ioh. 14. 1.

<sup>h</sup> Heb. 12. 22, &c.

all, and to the Spirit of just men made perfect, and to JESUS the Mediator of the New Testament. Whilst his Body is sick, his Mind is sound: for, God<sup>i</sup> maketh all his bed in his sicknesse, and strengtheneth him with faith and patience, upon his bed of sorrow. And when hee begins to enter into the way of all the world; hee giveth (like <sup>k</sup> Iacob, Moses and Ioshua) to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His blessed Soule breatheth nothing but blessings, and such speeches as favour a sanctified spirit. As his outward man decayeth, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faultereth, the sighs of his heart speake louder unto God: when the sight of the Eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spirituall light. His Soule feareth nor,  
<sup>1</sup> but is bold to goe out of the Bodie, and to dwell with her LORD. He  
 sigbeth

i Psal. 41.3.

k Gen. 49.

1 2 Cor. 5.8.

• Phil. 1. 23

p Psal. 42. 2.

q Apo. 6. 10.

r Apoc. 22.

10.

s Job 14. 5.

t Psal. 31. 5.

u Luk. 2. 29.

Psal. 37. 37.

Ila. 57. 2.

x Psal 31. 5.

figbeth out with Paul, ° Cupio dissolvi, I desire to be dissolved and to bee with CHRIST. And with P David, As the Hart panteth after the water-brookes, so panteth my soule after thee O GOD. My soule thirsteth for GOD, for the living GOD: when shall I come and appeare before GOD? He prayeth with the Saints, q How long O LORD which art holy and true? r Come LORD JESUS, come quickly. And when the s appointed time of his dissolution is come, knowing that hee goeth to his t Father and Redeemer in the peace of a good conscience, and the assured perswasion of the forgiveness of all his sinnes, in the blood of the Lambe, he sings with blessed old Simeon his u Nunc dimittis: Lord, now lettest thou thy Servant depart in peace, &c. and surrenders up his Soule, as it were with his owne hands, into the hands of his Heavenly Father, saying with David: x Into thy hands, O Father, I commend my soule, for thou hast redeemed me, O Lord thou God of Truth. And saying with Stephen,

Stephen, Lord Jesu receive my spirit; He no sooner yeelds up his Sacred Ghost, but immediately the <sup>2</sup> Holy Angels, who attended upon him from his birth, unto his death: <sup>a</sup> carrie and accompany his Soule into Heaven, as they did the Soule of Lazarus into Abrahams bosome, <sup>b</sup> which is the Kingdome of Heaven, whither onely good Angels and good workes doe accompany the Soule: the one to deliver their <sup>c</sup> charge; the other to receive their <sup>d</sup> reward.

The Bodie in convenient time, as the sanctified <sup>e</sup> Temple of the HOLY GHOST, the <sup>f</sup> members of CHRIST, nourished by his Body, the <sup>g</sup> price of the blood of the Sonne of GOD, is by his fellow-brethren reverently laid to <sup>h</sup> sleepe in his grave, as in the bed of Christ: in an assured hope to <sup>i</sup> awake in the resurrection of the Just, at the last day to bee partaker with the soule, of life and glory everlasting. And in this respect not onely the <sup>j</sup> soules, but the very bodies of the faithfull

Acts 7.59.

<sup>a</sup> Mat. 18. 10  
Act. 12. 15.  
& 27. 23.

<sup>b</sup> Luk. 16. 22  
<sup>b</sup> Mar. 8. 11  
Luk. 13. 18  
Act. 15. 10,  
11.

Ephes. 1. 10.  
Heb. 11. 9,  
10. 16. & 12.  
22, 23.

Luk. 19. 9.  
& 9. 31.

<sup>c</sup> Psal. 91. 11.  
Heb. 1. 14.

<sup>d</sup> Apoc. 14.  
13. & 12. 12

<sup>e</sup> 1 Cor. 15.  
<sup>f</sup> 1 Cor. 6.

15.  
Mat. 16. 20.

<sup>g</sup> 1 Cor. 6.  
20.

1 Pet. 1. 19.  
<sup>h</sup> 1 Thess. 4.

14.  
Act. 7. 6. &

8. 2.  
<sup>i</sup> Dan. 12. 2.

1 Ioh. 5. 28,  
29.

Luke 14. 14.  
1 Thess. 4.

16, 17.  
Apo. 14. 13.

faithfull also are termed *blessed*.

Thus farre the *blessednesse* of the soule and bodie of the regenerated man *in death*. Now let us see the *blessednesse* of his, soule and body *after death*.

3. *Meditations of the blessed estate of the regenerated man after death.*

**T**His state hath three degrees.

1. From the Day of *Death*, to the *Resurrection*.

2. From the *Resurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts eternally.

As soone as ever the *regenerated man* hath yeelded up his Soule unto *Christ*, the holy *Angels* take her into their custody, and immediately <sup>a</sup> carry her into *Heaven*; and there present her <sup>b</sup> before *Christ*, where shee is crowned with a <sup>c</sup> *Crowne* of *righteousnesse* and *glory*; not which shee hath deserved by her good *workes*, but which God hath promised

<sup>a</sup> Luk. 16. 22

<sup>b</sup> H. b. I. 14

& 12. 24

<sup>c</sup> Tim. 4. 8.

Apo. 2. 10.

1 P. 1. 5.

*mised of his free goodnesse to all those, who of love, have in this life untainedly served him, and sought his glory.*

Oh, what joy will it be to thy Soule! which was wont to see but misery and sinners, now to behold the face of the God of Glory? Yea, to see Christ welcoming thee, as soone as thou art presented before him by the holy Angels, with an Euge bone serve! well done, and welcome good and faithfull servant, &c. enter into thy Masters joy. And what joy will this bee, to behold thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers? All the holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors, and all the soules of thy friends, Parents, Husbands, Wives, Children and the rest of Gods Saints, who departed before thee in the true Faith of CHRIST, standing before Gods Throne in blisse and glory? If the Queene of Sheba, beholding the glory and attendance given to Salomon, as  
it

Col. 1.6.  
Eph. 1.2.

1 King. 10.

Luke 15.

1 Tim. 4. 8.

it were, ravished therewith, brake out and said; *Happie are thy men, happie are these thy servants, which stand ever before thee, and heare thy wisdom*: How shall thy soule bee ravished to see her selte by grace admitted to stand with this glorious Company? to behold the blessed Face of *Christ*, and to heare all the treasures of his *Divine wisdom*! How shalt thou rejoyce to see so many thousand thousands welcomming thee into their Heavenly Society! for as they all rejoyced at thy conversion; so will they now bee much more joyfull to behold thy Coronation: and to see thee receive thy Crowne, which was laid up for thee against thy comming. For there the Crowne of *Martyrdome* shall be put on the head of a *Martyr*, who for *Christs Gospels* sake indured torments: the Crowne of *Virginitie* on the head of a *Virgin*, which subdued *Concupiscence*: the Crowne of *Pietie and Chastitie* on the head of them, who sincerely professed *Christ*, and kept their *Wedlock-bed* under

undefiled: the Crowne of good works on the good *Almes-givers* head, who liberally relieved the *poore*; the *Crown of incorruptible glory* on the head of those Pastors, who by their preaching and good example, have converted soules from the corruption of sinne, to glorifie God in holinesse of life. Who can sufficiently expresse the rejoycing of this Heavenly company, to see thee thus crowned with glory, arrayed with the shining Robe of righteousness, and to behold the *Palme of Victory* put into thy hand? Oh, what gratulation will there be, that thou hast escaped all the *miseries* of the World, the *snarcs* of the Devill, the *paines* of Hell, & obtained with them thy eternall rest and happiness? for there every one joyeth as much in anothers happiness, as in his own, because he shall see him as much loved of God, as himselfe. Yea, they have as many distinct joyes, as they have *companions* of their joy. And in this joyfull and blessed state, the Soule resteth with

Apo. 7. 9

F

Christ



Apoc. 7. 9.

Christ in Heaven, till the *Resurrection*: when as the *number* of her fellow-servants and Brethren bee fulfilled, which the Lord termeth but a little season.

The second degree of mans blessednesse after death, is from the *Resurrection* to the pronouncing of the finall Sentence. For at the last day,

1. The Elementary Heavens, Earth, and all things therein, shall be <sup>a</sup> dissolved, and purified with fire.

<sup>a</sup> 2 Pet. 3.  
10, 12, 13.  
<sup>b</sup> 1 Cor. 15.  
52.  
1 Thes. 4. 16.  
Joh. 5. 28.  
Ezek. 37.

2. At the <sup>b</sup> found of the last Trumpet, or voice of Christ, the Archangel, the very same bodies, which the *Elect* had before (though turned to dust and earth) shall arise againe. And in the same instant, every mans Soule shall re-enter into his owne body, by vertue of the Resurrection of Christ, their head: and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them

Rom. 8. 11.  
Rom. 5. 17.  
1 Cor. 16. 22  
Phil. 3. 10, 11  
1 Thes. 4. 14.

them to ashes : yet shall the *Elect* finde it true at that day, that not an haire of their head is perished.

3. They shall come forth out of their graves, like so many *Iosephs* out of Prison ; or *Daniels* out of the Lyons Dens ; or *Jonahs* out of Whales Bellies.

4. All the bodies of the *Elect* being thus made alive, shall arise in that perfection of nature, whereunto they should have attained by their naturall temperament, if no impediment had hindred : and in that vigor of age that a perfect man is at, about three and thirty yeares old, each in their \* proper sex. Whereunto *Divines* thinke the *Apostle* aludeth, when hee saith, & till wee all come unto a perfect man, unto the measure of the age ( or stature ) of the fulnesse of Christ. Whatsoever imperfection was before in the body, ( as blindnesse, lamenesse, crookednesse ) shall then be done away. *Iacob* shall not halt, nor *Isaac* be blinde, nor *Leah* be care-eyed, nor *Asephibosheth* be lame : for if *David* would not have

Mat. 19. 30.

Dan. 4. 12.  
1 Thes. 4. 14  
Par. of Pe-  
restos Dei ad  
instituentos,  
& restituen-  
dos homines,  
Athenagor.  
lib. 65. 20.

\* Tertul. de  
Resurrect. c.  
6. Hier. Epi.  
27. & 61.  
Aug. lib. 12.  
de Civ. Dei,  
c. 17. & o-  
nes Theologi  
in 4. Sent.  
dist. 1. 44.  
g Eph. 4. 13.  
Ita commu-  
niter cre-  
dunt. Theolo-  
gi in 4. Sent.  
dist. 44. Vi-  
de Aug. de  
Civ. Dei,  
lib. 22. c. 15  
i. & 16.

Psal. 105. 37  
Isa. 35. 6.

the *blind* and *lame* to come into his house ; much lesse will *Christ* have *blindnesse* and *lameness* to dwell in his Heavenly Habitation. *Christ* made all the *Blind* to see, the *Dumb* to speake, the *Deafe* to heare, the *Lame* to walke, &c. that came to him, to seeke his grace on earth : much more will he heale all their *imperfections*, whom he will admit to his glory in heaven. Among those *Tribes*, there is not one feeble : but the lame man shall leape as an Hart, and the dumbe mans tongue shall sing. And it is very probable, that seeing God created our first Parents, not *Infants*, or *Old men*, but of a perfect age, or stature ; the ἀναπλασις, or new creation from death, shall every way be more perfect than the πλασις, or first frame of man, from which hee fell into the state of the dead. Neither is it like, that *Infancie* being *imperfection*, and *old age* corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the *Ele&* being thus raised, shall have foure most excel-

excellent and supernaturall qualities: For,

1. They shall be raised in power, whereby they shall for ever be freed from all wants, and weakneses, and enabled, to continue without the use of meat, drink, sleep, and other former helps.

1 Cor. 15. 43

2. In incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sicknesse, or death.

1 Cor. 15. 41  
Isai. 65. 20.  
Aug. Ench.  
c. 90.  
Mat. 13. 43.  
Dan. 2. 13.  
Luk. 9. 31.  
Zac. 9. 10.

3. In Glory, whereby their bodies shall shine as bright as the Sunne in the firmament; and which being made transparent, their souls shall shine through, farre more glorious than their bodies. Three glimpses of which glory was scene: First, in Moses face: Secondly, in the transfiguration: Thirdly, in Stephens countenance. Three instances and assurances of the glorification of our bodies, at

1 The. 4. 17

Exo. 34. 27.  
Mat. 17.  
Act. 6. 15.

1 Sam. 18. 4.

Heb. 6. 4.

Ubi valet  
spiritus, ubi  
erit & cor-  
pus. August.  
Mat. 24. 28.

that glorious day. Then shall David lay aside his *Shepherds weed*, and put on the robe of the Kings Sonne *Iesus*, not *Ionathans*. Then every true *Mordecai* ( who mourned under the *Sackcloth* of this corrupt *flesh*, ) shall bee arrayed with the Kings royall apparell, and have the *Crowne* royall set upon his head, that all the world may see ; how it shall be done to him, whom the King of Kings delighteth to honour. If now the rising of one *Sun* makes the morning so glorious ; how glorious shall that day bee, when innumerable millions of millions of bodies of *Saints* and *Angels* shall appeare more glorious than the brightnesse of the *Sun* ! the body of *Christ* in glory surpassing all.

4. In *Agilitie*, whereby our bodies shall bee able to ascend, and meet the Lord

at his glorious comming in the ayre; as Eagles flying unto their blessed carcasse. To this agility of the Saints glorious bodies, the Prophet alludes, saying; *They shall renew their strength: they shall mount up with wings as Eagles: they shall runne, and not be weerie, they shall walke, and not faint.* And to this state may that saying of *Wisdom* bee referred: *In the time of their vision they shall shine, and run to and fro, as sparks among the stubble.*

And in respect of these foure qualities, *Paul* callerh the raised bodies of the Elect, *Spirituall*: for they shall be spirituall in qualities, but the same still in substance.

And howsoever sin and corruption make a man in this state of mortality lower than *Angels*; yet surely when God shall thus crowne him with *Glory and Honour*, I cannot see, how Man shall be any thing

Isa. 40. 31.  
Wisd. 3. 7.  
1 Cor. 15. 46.  
Spiritualia  
post resurre-  
ctionem e-  
runt corpora  
non quia cor-  
pora esse de-  
sistant, sed  
quia spiritus  
vivificante  
subsistunt.  
Aug. lib. 12.  
de civit. Dei,  
cap. 22.  
Phil. 3. 5.

Phil. 3. 21.

Heb. 2. 16.

Heb. 1. 14.

Phil. 2. 11.

Jude v. 6.

2 Pet. 2. 4.

\* Pet. 3. 10,  
11, 12.

inferiour to *Angels*. For are they *Spirits*? So is *Man* also in respect of his *Soule*; yea, more than this: they shall have also a spirituall Body, fashioned like unto the glorious body of the Lord *Iesus Christ*; in whom mans nature is exalted by a personall union, into the glory of the God-head, and individuall society of the blessed *Trinity*: An honour which he never vouchsafed *Angels*. And in this respect man hath a prerogative above them. Nay, they are but *spirits* appointed to be *Ministers* unto the *Elect*: and as many of them, who at the first disdained this office, and would not keepe their first standing, were for their pride hurled into hell. This lesseneth not the dignity of *Angels*, but extols the greatnesse of Gods love to *Mankind*.

But as for all the *Elect*, who at that second and sudden comming of *Christ*, shall be found *quicke* and *living*: The \* fire that shall burne up the corruption of the world, and the works therein; shall in a

moment

<sup>a</sup> moment, in the twinkling of an eye, overtake them as it <sup>b</sup> findes them, either grinding in the mill of provision, or walking in the fields of pleasure, or lying in the bed of ease; and so (burning up their dross and corruption,) of mortall, make them immortall bodies: and this change shall be unto them in stead of death.

Then shall the Soule with joyfulness greet her body, saying: Oh well met againe, my deare sister. How sweet is thy voice! how comely is thy countenance, having lien hid so long in the clifts of the rocks, and in the secret places of the grave! thou art indeed an habitation fit, not onely for me to dwell in, but such as the Holy Ghost thinks meet to reside in, as his Temple for ever. The winter of our affliction is now past: the storme of our misery is blown over and gone. The Bodies of our Elect Brethren appeare more glorious than the Lilly-flowers on the earth: the time of singing *Hallelujah* is come; and the voice of the trumpet is heard in

<sup>a</sup> 1 Cor. 15.

51.

<sup>b</sup> Luk. 17. 31

The elect Soules Asprope to her body at her first meeting in the resurrection.

Cant. 2. 14.



the Land. Thou hast beene my  
*Yoke-fellow* in the Lords labours,  
 and *companion* in persecutions and  
 wrongs, for Christ and his Gospels  
 sake; now shall we enter together  
 into our *Masters* joy. As thou hast  
 borne with me the Crosse: so shalt  
 thou now *reare* with me the  
 Crowne. As thou hast with mee  
 sowed plenteously in *teares*, so shalt  
 thou reape with me abundantly in  
 joy. O blessed, aye blessed be that  
 God! who (when yonder *repro-*  
*bates* spent their whole time in  
*Pride, fleshly lusts, eating, drinking,*  
*and profane vanities*) gave us grace  
 to joyne together in *watching, fasting,*  
*praying, reading the Scriptures, kee-*  
*ping his Sabbaths, hearing Sermons,*  
*receiving the Holy Communion, re-*  
*lieving the Poore; exercising (in all*  
*humility) the works of Piety to*  
*God; and walking conscionably in the*  
*duties of our calling, towards men.*  
 Thou shalt anon heare *no mention*  
 of thy *sins*, for they are remitted and  
 covered, but every good worke, which  
 thou hast done for the Lords sake,  
 shall

shall be rehearsed, and rewarded.

Cheere up thy heart, for thy Judge is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold, these glorious *Angels*, like so many *Gabriels* flying towards us, to tell us, that the day of our redemption is come, & to convey us in the clouds, to meet our Redeemer in the Aire. Lo, they are at hand: Arise therefore my Dove, my Love, my faire One, and come away. And so like *Roes*, or young *Harts*, they run with *Angels* towards *Christ*, over the trembling mountaines of *Bether*.

6. Both quicke and dead being thus revived and glorified, shall forthwith (by the Ministry of Gods holy *Angels*) be gathered from all the quarters and parts of the world, and caught up together in the Clouds, to meet the *Ld* in the Aire, and so shall come with him, as a part of his glorious traine, to judge the *Reprobates* and evill *Angels*. The twelve *Apostles* shall sit upon twelve *Thrones* (next *Christ*) to judge the 12. Tribes, who refused to heare the

Dan. 9. 21.  
&c.

Luk. 21. 28.

Cant. 2. 1. 3.  
ver. 17.

Luk. 17. 34.  
35, 36.

1 Thef. 4. 17

1 Cor. 6. 1. 3

1 Cor. 6. 2, 3

Apo. 22. 12.

Rom. 26. 2.

2 Cor. 9. 6.

Joh. 14. 1.

1 Theſ. 4. 17.

Joel. 3. 1, 2,  
&c.

Ver. 11, 12.

2 Chro. 20.  
29.

the Gospel preached by their Ministry,) And all the Saints (in honour and order) shall stand next unto them, as Judges also, to judge the evill angels, and earthly minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithfull in his Service, than others: so shall their glory and reward be greater than others in that day.

The place whither they shall be gathered unto Christ, and where Christ shall sit in judgement, shall be in the Aire, over the valley of Iebosaphat, by Mount Olivet, neare unto Ierusalem, Eastward from the Temple, as it is probable for foure reasons,

1. Because the holy Scripture seemes to intimate so much in plain words. I will gather all Nations into the valley of Iebosaphat, and plead with them there. Cause thy mighty One to come downe, O Lord: let the Heathen be weakened, and come up to the valley of Iebosaphat; for there will I sit to Iudge all the Heathen

round

round about. *Jehosaphat* signifieth the Lord will judge. And this valley was so called, from the great victory which the Lord gave \* *Jehosaphat*, and his people over the *Ammonites*, *Morbites*, and inhabitants of *Mount Seir*. Which victory was a Type of the *small victory*, which *Christ*, the supreme Judge shall give his *Elect* over all their enemies in *that place*, at the last day, as all the *Jewes* interpret it. See *Zach. 14. 4, 5*. *Psal. 51. 1, 2, &c.* all agreeing, that the place shall be *thereabouts*.

2. Because that as *Christ* was *thereabouts* crucified, and put to open shame; so over that place his glorious Throne should be erected in the *Ayre*, when he shall appear in *Judgement*, to manifest his *Majesty* and glory. For it is meet that *Christ* should in *that place* judge the World with righteous judgement, where he himselfe was *unjustly* judged and condemned.

3. Because, that seeing the *Angels* shall be sent to gather together the *elect* from the *four winds*, from  
one

\* Neere this valley was Mount *Moriah*, where *Abraham* sacrificed *Isaac*. *Gen. 22*. *Jacob* saw *Angels* ascending and descending on a ladder, *Gen 28*. the *Angell* put up his sword and fire from heaven burnt the sacrifice in *Araunahs* floore, *2 Sam 24*. *Solomon* builded the Temple, *2 Chro. 3. 1*. *Christ* preached the Gospel, suffered his passion, and entered into his glory, *Carib. in Gen. 28*.

\* The Sea  
be, and Jor-  
don towards  
Tyrrus, cut-  
teth the  
middest of  
the world.

And Ezech.  
saith of Je-  
rusalem, *In*  
*medio genti-*  
*um posui*  
*eam*, That  
from Sion,  
as from a  
centre, the  
law should  
be published  
to all nati-  
ons, and  
there all na-  
tions shall be  
judged ac-  
cording to  
the Law.

Rom. 2. 12.

Act. 1. 11.

Richardus de  
villa nova.

Thom. in  
1. Sent. Dist.

47. 48.

Mat. 15. 31

Jul. v. 14.

Apoc. 20.

11, 12.

one end of Heaven to the other ; It is most probable, that the place whither they shall be gathered to, shall be neare Jerusalem, and the Valley of Jehoshaphat : which \* Cosmographers describe to be in the middest of the superficies of the earth : If the *termini à quibus*, be the foure parts of the World; the *terminus ad quem*, must be about the Centre.

4. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet ; which is over the Valley of Jehoshaphat : so he shall in like manner come downe from Heaven. This is the opinion of Aquinas, and all the Schoolemen, except Lombard and Alexander Hales.

5. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright than so many Sunnes in glory, sitting about him; and the body of Christ in glory and brightnesse surpassing them all : The Reprobates being separate, and remaining beneath upon the

the earth; (for the *right* hand signifieth a *bleſſed*, the *left* hand a *curſed* Eſtate.) *Chriſt* will firſt pronounce the ſentence of *abſolution*, and bliſſe upon the *Eleſt*; Firſt, becauſe he will thereby *increase* the grieſe of the *Reprobate* that ſhall hear it. Secondly, to ſhew himſelfe more prone to *Mercy* than to *Judgement*. And thus from his *Throne* of *Majeſty* in the *Ayre*, he ſhall (in the ſight and hearing of all the world) pronounce unto his *Eleſt*, *Come ye bleſſed of my Father, inherit the Kingdome prepared for you from the beginning of the world, &c.*

*Come ye*] Here is our bleſſed union with *Chriſt*, and by *him*, with the whole *Trinity*.

*Bleſſed*] Here is our abſolution from all ſins, and our plenary endowments with all *grace* and *happineſſe*.

*Of my Father*] Here is the *Author*, from whom, by *Chriſt* proceeds our *felicity*.

*Inherit*] Here is our *Adoption*.

The

Mat. 19. 28.  
Hilar. in  
Cant. 21.  
Anſelm. in  
Mat. c. 25.  
Pſal. 145. 9.  
Iſa. 8. 21.  
Ad pan-  
tardm Deus  
eſt, ad pre-  
mia veloci.

Mat. 25. 34.

*The Kingdome* ] Behold our Birth-right in possession.

*Prepared* ] See Gods Fatherly care for his chosen.

*From the foundation of the world* ] O the free, eternall, unchangeable Election of God !

How much are those soules bound to love God, who of his meere goodwill and pleasure, chose and loved them, before they had done either good or evill.

Rom. 9. 3.

Joh. 20. 29.  
1 Pct. 1. 8.

*For, I was hungry, &c.* ] O the Goodnesse of Christ, who takes notice of all the good works of his Children, to reward them ! How great is his love to poore Christians, who takes every work of mercy done to them for his sake, as if it had beene done to him selfe ! Come ye to me, in whom ye have beleaved, before ye see me : and whom yee have loved and sought for with so much devotion, and through so many tribulations. Come now, from labour, to rest ; from disgrace to glory : from the jawes of death, to the joyes of eternall Life. For my sake ye

ye have beene *railed upon, reviled, and cursed.* But now it shall appeare to all those *curſed Eſaus*, that you are the true *Iacobs*, that ſhall receive your *Heavenly Fathers bleſſing*: and *bleſſed* ſhall you be. Your *fathers, mothers, and neareſt kindred* forſooke, and caſt you off, for my *Truths ſake*, which you maintained: but now my *Father* will be unto you a *Father*, and you ſhall be his *Sonnes and Daughters* for ever. You were caſt out of your *lands and livings*, and forſooke all for my ſake and the *Goffels*. But that it may appeare that you have not *loſt your gain*, but *gained by your loſſe*: in ſtead of an *Earthly inheritance and poſſeſſions*, you ſhall poſſeſſe with me the inheritance of my *Heavenly Kingdome*: where you ſhall be for love, *Sonnes*; for birth-right, *Heires*; for dignity, *Kings*; for holineſſe, *Prieſts*; and you may be bold to enter into the poſſeſſion thereof now, becauſe my *Father prepared and kept it for you*, ever ſince the *firſt foundation of the world was laid*.

Matth. 5. 11.

Pſl. 27. 10.  
Mat. 19. 29.

Joh. 20. 17.  
2 Cor. 6. 18.

Imme.



2 Tim. 4. 8.  
1 Pet. 5. 4.  
Apo. 4. 5.

Apo. 4. 10.

Immediately after this sentence of *absolution* and *benediction*, every one receiveth his *Crowne*; which *Christ the righteous Judge* puts upon their heads, as the reward which he hath promised of his *grace* and *mercy*, unto the *Faith* and good *workes* of all them that loved that *his appearing*. Then every one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the feet of *Christ*; And prostrating themselves, shall with one heart and voice, in an *Heavenly* sort and comfort, say : *Praise, and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lambe, who sittest upon the Throne, was killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and Nation, and hast made us unto our God, Kings and Priests, to reigne with thee in thy Kingdome for evermore, Amen.*

1 Cor. 6. 1,  
2, 3, &c.  
Mat. 19. 13.

Then shall they sit in their *Thrones* and *Order*, as *Judges* of the *Reprobates*, and evill *Angels* : by approving, and giving testimony to the  
right-

2  
King  
that  
office

righteous sentence and judgement of *Christ the Supreme Iudge.*

After the pronouncing of the *Reprobates* sentence and condemnation, *Christ* will performe two solemne *Actions.*

1. *The presenting of all the Elect unto his Father. Behold, O righteous Father, these are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy Word, and they beleaved it, and the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that those whom thou hast given mee, bee with mee where I am; that they may behold my glorie, which thou hast given mee; and that I may bee in them, and thou in mee, that they may bee made perfect in one: that the world may know that thou hast sent mee, and that thou hast loved them, as thou hast loved me.*

*Ioh. 17. 12.  
14, 23, 24.*

*Ioh. 12. 16.*

2. *Christ shall deliver up the Kingdome to God, even the Father, that is, shall cease to execute his office of Mediatorship; whereby as he*  
is

*1 Cor. 15.  
24.*

is King, Priest, Prophet, and *supreme Head* of the Church, he suppressed his Enemies, and ruled his faithfull people by his Spirit, Word, and Sacraments. So that his Kingdome of grace over his Church in this world ceasing; he shall rule immediately as he is God, equall with the Father, and the Holy Ghost, in his Kingdome of Glory for evermore. Not that the dignity of his *Manhood* shall be any thing diminished: but that the glory of his *God-head* shall be more manifested: so that as he is God, he shall from thenceforth in all fulnesse, without all externall meanes, rule all in all.

From this Tribunall seat, Christ shall arise, and with all his glorious Company of *Elect Angels* and *Saints*, he shall goe up triumphantly in order and array, unto the heaven of heavens, with such a heavenly noise and Musicke, that now may that song of David be truly verified: *God is gone up with a triumph, The Lord with the sound of the trumpets. Sing praises to God, sing praises,*  
sing

*Psal. 47. 5, 9*

*sing praises unto our King, sing praises: for God is the King of all the Earth, he is greatly to be exalted. And that Marriage-song of John; Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lambe is come, and his Wife hath made her selfe ready. Alleluia; for the Lord God omnipotent reigneth.*

Verf. 7.  
Verf. 8.

The third and last degree of the blessed estate of a *Regenerated Man* after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

*Meditations of the blessed estate of a Regenerated Man in Heaven after he hath received his sentence of Absolution, before the Tribunnall seat of Christ, at the last day of Iudgement.*

**H**ere my Meditation dazeleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent blisse, and eternall weight of glory (whereof all the  
afflicti-

2 Cor. 4. 17.  
Rom. 8. 18.

Rom. 8. 17.

*afflictions of this present life are not worthy* ) which all the Elect shall with the blessed Trinitie enjoy, from that time that they shall bee received with Christ as joynt-heires, into that everlasting Kingdome of joy.

Notwithstanding, wee may take a scantling thereof, thus.

The holy Scriptures set forth (to our capacitie) the glory of our eternall and heavenly life after death, in foure respects ;

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the Elect there.
4. Of the *Effects* of those Prerogatives.

1. *Of the Place.*

<sup>a</sup> 1 King. 8.  
<sup>b</sup> 2 Cor. 12.  
24.

**T**He place is the <sup>a</sup> *Heaven of Heavens*, or the <sup>b</sup> *third Heaven* called *Paradise* : whither Christ (in his humane nature) ascended farre above all visible heavens. *The Bridegroomes Chamber*, which by the firmament,

mament, as by an azured curtaine  
spangled with glittering starres,  
and glorious Planets, is hid, that  
wee cannot behold it with these  
corruptible eyes of flesh. The Holy  
Ghost (framing himselfe to our  
weaknesse) describes the glory of  
that place, (which no man can esti-  
mate,) by such things as are most  
precious in the estimation of man.

And therefore likeneth it to a great  
and a holy City, named the Heaven-  
ly Ierusalem. Where onely God, and

his people, (who are saved and writ-  
ten in the Lambes Booke) doe inha-  
bit: all built of pure gold, like unto

cleare glasse, or CrySTALL: the wals of  
Iasper stone: the foundations of the  
walls, with twelve manner of precious

stones, having twelve gates, each  
built of one pearle: three gates to-  
wards each of the foure corners of

the world: and at each gate an An-  
gell, (as so many Porters) that no  
uncleane thing should enter into it.

It is foure square, therefore perfect;  
the length, the breadth, and height  
of it are equall, 12000. furlongs

every

Psal. 19. 3.  
Mat. 25. 10.

Apoc. 21.  
2, & c.  
V. 34, & 27.

Vers. 18.  
Vers. 11.  
Vers. 19, 20.

Vers. 21.  
Vers. 13.  
Vers. 12.

Vers. 27.

Vers. 16.

Apo. 21. 1, 3

every way : therefore glorious and spacious. Through the midst of her streets ever runneth the pure River of the water of Life, as cleare as Chry-stall ; therefore wholesome. And of either side the River, is the tree of Life, ever growing : which beares twelve manner of fruits, and gives fruit every moneth : therefore fruitfull. And the leues of the Tree is health to the Nations ; therefore healthy. There is therefore no place so glorious by creation, so glorious with delectation, so rich in possession, so comfortable for habitation. For there the King is Christ : the Law is love : the honour, verity : the peace, felicity : the life, eternity. There is light without darknesse ; mirth without sadness ; health without sicknesse, wealth without want ; credit without disgrace ; beauty without blemish ; ease without labour ; riches without rust ; blessednesse without misery ; and consolation that never knoweth end. How truly may we cry out (with David) of this

this Citie, *Glorious things are spoken of thee, O thou Citie of God: and yet all these things are spoken but according to the weaknesse of our capacity. For Heaven exceedeth all this in glorie, so farre, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof, as witnesseth Saint Paul, who was in it, and saw it. O let us not then dote so much upon these wooden cottages, and houses of moulding clay, which are but the tents of ungodlinesse, and habitation of sinners: but let us looke rather, and long for this Heavenly Citie, whose builder and maker is God: which he (who is not ashamed to be called our God) hath prepared for us.*

Esa. 87.3.

2 Cor. 12.4  
1 Cor. 2.5.

Heb. 11.10  
Heb. 11.6.

2. Of the Object.

**T**He blissefull and glorious object of all intellectuall and reasonable creatures in Heaven, is the God-head, in Trinitie of Persons: without which, there is neither joy, nor felicitie: but the very ful-  
G nesse



nesse of joy consisteth in enjoying the same.

This *Object* wee shall enjoy two wayes.

1. By a *beatificall vision* of God.

2. By possessing an *immediate communion* with this divine nature.

The <sup>a</sup> *beatificall vision* of God is that onely, that can content the infinite minde of man. <sup>b</sup> For every thing tendeth to his center. God is the center of the soule: therefore (like *Noahs Dove*) shee cannot rest nor joy, till shee returne and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde, unlesse hee might see the face of God. Therefore the whole Church prayeth so earnestly: *GOD* be mercifull unto us, and cause his face to shine upon us. VVhen *Paul* once had seene this blessed sight; hee (ever after) counted all the riches, and glory of the world (in respect of it) to bee but *dung*: and all his life after was but a *sighing out* (*cupio dissolvi*) I desire to bee dissolved, and

a *Visio Dei*  
beatifica sola  
est summum  
bonum no-  
strum.

Aug. lib de  
Trin. c. 13.

b *Fecisti nos*  
domine ad  
te: inquietum  
igitur  
est cor nostrum,  
donec requiescat in te

Aug. Con-  
sult. 1. cap.

1. &c.

Exod. 33. 13

Psal. 67. 1.

& 80, 1.

Phil. 3. 8.

11.

Phil. 1. 23.

and to bee with Christ. And Christ prayed for all his Elect in his last prayer: that they might obtaine this blessed vision. Father, I will that they which thou hast given mee, bee (Where?) even where I am: (to what end?) that they may behold that my glory, &c. If Moses face did so shine, when hee had beene with God but forty dayes, and seene but his back-parts: How shall we shine, when wee shall see him face to face for ever? and know him as wee are knowne, and as he is? Then shall the soule no longer bee termed *Marah*, bitternesse, but *Naomi*, beautifubnesse: for the Lord shall turne her short bitternesse, to eternall beauty and blessednesse, Ruth.1.20.

The second meanes to enjoy this object, is, by having an immediate and an eternall communion with God in heaven. This we have, first, by being (as members of Christ) united to his *manhood*, and by the *manhood* personally united to the Word) wee are united to him, as he is God: and (by his God-head)

Joh.17.14.

Exod.24.29  
Exod.33.  
31.

1 Cor.13.  
12.  
2 Cor.3.18.  
1 Joh.3.2.

Matth. 8. 29

Ruth. 3. 29.

Ioh. 17. 20.  
21.I Cor. 15.  
28.

to the whole Trinitie. Reprobates at the last day shall see God (as a just Judge) to punish them: but (for lack of this Communion) they shall have neither grace with him, nor glorie from him. For want of this Communion, the devils (when they saw Christ) cryed out, *Quid nobis tecum? What have wee to doe with thee, O Sonne of the most high God?* But (by vertue of this Communion) the penitent soule may boldly goe and say unto Christ, (as Ruth unto Boaz :) *Spread, O Christ, the wing of the garment of thy mercie over thine hand-maid: for thou art my kinsman.* This Communion GOD promised Abraham, when hee gave him himselfe for his great reward. And Christ prayeth for his whole Church to obtaine it. This Communion Saint Paul expresseth in one word, saying: *That God shall be all in all unto us.* Indeed, God is now all in all unto us: but by means, and in a small measure. But in heaven, God himselfe immediately (in fulnesse of measure, without all meanes)

meanes) will be unto us *all the good things*, that our soules and bodies can wish or desire. He himselfe will be *salvation*, and joy to our soules: *life and health* to our bodies: *beautie* to our eyes: *musicke* to our eares: *honey* to our monthes: *perfume* to our nostrils: *meat* to our bellies: *light* to our understandings: *contentment* to our wilks; and *delight* to our hearts: and what can be lacking, where God himselfe will bee the *soule of our soales*? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodnesse, that are in men, beasts, fishes, fowles, trees, herbs, and all creatures, are nothing but sprakles of those things, which are in infinite perfection in God. And in him wee shall enjoy them in a farre more perfect and blessed manner. Hee himselfe will then supply *their use*: nay, the *best* creatures (which serve us now) shall not have the honour to serve us *then*. There will be no need of the *Sunne*, nor of the *Moone* to shine in that Citie: for the glory of

Anima anima erit Deus. Ber.  
Non potest summum rerum conditor in se nos habere quia ebum a se conditis dedit: quem admodum sol astris. Hugo l. 4. de anima. c. 15.

Apoc. 21. 23

*God doth light it.* No more will there be any need, or use of any creature, when wee shall enjoy the *Creator* himselfe.

When therefore wee behold any thing that is *excellent* in any Creatures, let us say to our selves, how much more *excellent* is hee, who gave them this *excellency*? When wee behold the *wisedome* of men, who over-rule creatures stronger than themselves; *out-runne* the Sun and Moone in discourse, prescribing many yeeres before, in what courses they shall bee *eclipsed*: let us say to our selves, how *admirable* is the *wisedome* of God, who made men so wise! When wee consider the *strength* of *Whales* and *Elephants*, the tempest of *winds*, and terror of *Thunder*; let us say to our selves, how *strong*, how *mighty*, how *terrible* is that GOD, that makes these mighty and fearefull Creatures! When we taste things that are delicately *sweet*, let us say to our selves, O how *sweet* is that God, from whom *all* these Creatures

Gene 2 de  
beneficiis,  
Hb. 2. cap. 19

cures have received this *sweetnesse* !  
When we behold the admirable *colours* which are in *Flowers*, and *Birds*,  
and the lovely *beauty* of *Women* :  
let us say, how *faire* is that God,  
that made these so faire !

And if our loving God hath  
thus provided us so many *excellent*  
delights, for our passage thorow  
this *Bockim*, or valley of teares ;  
what are *those* pleasures which hee  
hath prepared for us, when wee  
shall enter into the *Pallace* of our  
*Masters* joy ? How shall our soules  
bee there ravished with the love of  
so lovely a *GOD* ? So glorious is  
the *object* of heavenly *Saints* : So  
amiable is the *sight* of our gracious  
*Saviour*.

Judg. 2. 5.

3. *Of the Prerogatives which the  
Elect shall enjoy in Heaven.*

**B**Y reason of this Communion  
with God, the *Elect* in heaven  
shall have foure super-excellent *pre-  
rogatives*.

1. They shall have the *Kingdome*

Mat. 25.  
1 Pet. 1. 4.  
Eph. 2. 19.  
Heb. 12. 22.  
Acts 22. 26.

Act. 22. 28.  
1 Pet. 1. 18.

Apo. 5. 10.  
1 Pet. 2. 9.  
Rom. 16. 10.

1 Pet. 2. 5.

Heb. 13. 13.

Mat. 13. 43.

of heaven for their inheritance: and they shall bee free Denizons of the heavenly Jerusalem. Saint Paul (by being a free Citizen of Rome) escaped whipping; but they, who are once free Citizens of the heavenly Jerusalem, shall ever bee freed from the whips of eternall torments. For this freedome was bought for us, not with a great summe of money, but with the precious bloud of the Son of God.

2. They shall be all Kings and Priests: Spirituall Kings, to reigne with CHRIST, and to triumph over Satan, the world, and Reprobates: and spirituall Priests, to offer unto God the spirituall Sacrifice of Praise and Thanksgiving for evermore. And therefore they are said to weare both Crownes and Robes. Oh what a comfort is this to poore Parents, that have many children! If they breed them up in the feare of God, to be true Christians: then are they Parents to so many Kings and Priests.

3. Their bodies shall shine as the bright-

brightnesse of the *Sunne* in the firmament: like the glorious Body of CHRIST, which shined *brighter* than the *Sunne* at Noone, when it appeared to Saint *Paul*. A glimpse of which glorious brightnesse appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious bodie*: yea, a *spirituall bodie*; not in *substance*, but in *qualitie*: preserved by *spirituall meanes*, and having (as an Angell) agilitie to ascend or descend. Oh what an honour is it, that our bodies (falling *more vile* than a *carrion*) should thus arise in glory, like unto the body of the *Son of God*!

4. Lastly, they (together with all the holy Angels) *there*, keepe (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the aye-blessed *Trinitie*, for the *creating*, *redeeming*, and *sanctifying* of the Church: And for his power, wisdom, justice, mercie, and goodness.

Phil. 3. 21.  
Act. 12. 6.

Luk. 9. 31.  
Mar. 9. 3.

1 Cor. 15. 43  
Vers. 44.

1 Thess. 4. 1.



nesse, in the government of Heaven and Earth. When thou hearest a sweet Consort of *Musicke*; meditate how happy thou shalt bee, when (with the Quire of Heavenly *Angels* and *Saints*) thou shalt sing a part in that spirituall *Allorajak*, on that eternall blessed Sabbath: where there shall bee such variety of pleasures, and satiety of joyes; as neither know tediousnesse in doing, nor end in delighting.

4. *Of the effects of those prerogatives.*

From these Prerogatives there will arise to the Elect in heaven, five notable effects.

I Cor. II.

10.

*Aug soliloq.*

cap. 36.

*Nihil notum in terra,*

*nihil ignotum in caelo.*

I. **T**hey shall know God, with a perfect knowledge, so farre as Creatures can possibly comprehend the Creatour. For there wee shall see, the *Word*, the Creatour; and in the *Word*, all creatures that by the *Word* were created: to that

that wee shall not need to learne ( of the things which were *made*, ) the knowledge of *him* by whom all things were *made*. The excellentest creatures in this life are but as a *dirke vaile*, drawne betwixt God and us : but when this *vaile* shall be drawne aside ; then shall wee see God *face to face*, and *know him as we are knowne*.

Wee shall know the power of the *Father*, the wisdome of the *Sonne*, the *Grace* of the *Holy Ghost* ; and the indivisible nature of the blessed *Trinity*. And in him we shall know, not onely *all our friends* (who died in the faith of Christ) but also *all the faithfull that ever were*, or shall be. For,

1. Christ tels the Jewes, that they shall see *Abraham, Isaac, and Jacob*, and *all the Prophets*, in the *Kingdome of God* : therefore we shall know them.

2. *Adam* in his innocency knew *Eve* to be *bone of his bone*, and *flesh of his flesh*, as soone as hee awaked. Much more then shall wee know

1 Cor. 13.

12.

2 Cor. 3. 16

Res vere

sunt in mun-

do invisibi-

li, in mundo

visibili um-

bra rerum.

Herm.

Luke 13. 28

Gen. 2. 23

our kindred, when wee shall awake  
*perfected and glorified in the resurre-*  
*ction.*

Mat. 27. 53.

3. The Apostles knew *Christ*  
after his resurrection, and the *Saints*  
*which rose with him, and appeared in*  
*the holy Citie.*

Mat. 17. 4.

4. Peter, James, and Iohn knew  
*Moses and Elias* in the transfiguration:  
how much more shall we know  
one another, when wee shall bee all  
glorified?

Luke 16. 23.

5. Dives knew *Lazarus* in *A-*  
*brahams bosome*: much more shall  
the Elect know one another in hea-  
ven.

Mat. 19. 28.

6. CHRIST saith; that the  
twelve *Apostles* shal sit upon twelve  
*Thrones*, to judge (at that day) the  
twelve *Tribes*: therefore they shall  
bee knowne, and consequently the  
rest of the *Saints*.

1 Cor. 13.

12.

August. ad  
Italicam vi-  
diam. Ep. 6.

7. Saint Paul saith, that at that  
day *wee shall know, as wee are knowne*  
of GOD; and *Augustine* (out of  
this place) comforteth a *Widow*,  
assuring her, that as in this life,  
shee saw her husband with *external*  
eyes;

eyes; so in the life to come, shee should know his heart, and what were all his thoughts and imaginations. Then husbands and wives, look to your actions and thoughts: For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faithfull in the Old Testament are said to bee gathered to their Fathers: therefore the knowledge of our friends remaines.

9. Love never falleth away: therefore knowledge, the ground thereof, remaines in another life.

10. Because the last day shall be a declaration of the just judgement of GOD: when hee shall reward every man according to his workes: and if every mans worke be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves bee knowne. And if the persons be noe knowne, in vaine are the workes made manifest. Therefore (saith the Apostle) Every man shall appeare, to account, for the worke that hee hath done

Gen. 25. 35.

2 Reg. 22.

1 Cor. 13. 8.

Rom. 2. 5.

Apoc. 22.

12.

Eccel. 12. 14.

Rom. 2. 16.

Mat. 12. 36.

2 Cor. 5. 10

1 Cor. 15.  
24, 28.

1 Cor. 13.  
11.

*Lumen est  
umbra Dei,  
& Deus est  
luxen lumi-  
nis. Plato.  
Poli. 6.*

one in his body, &c. See *Wisedome* Chapter. 5. Verse 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministry*, and *Oeconomy* shall cease; yea Christ shall then cease to rule, as hee is *Mediatour*, and rule all in all, as he is *God* equall with the Father, and the Holy Ghost.

The greatest knowledge that men can attaine unto in *this life*, comes as farre short of the knowledge which wee shall have in *Heaven*, as the knowledge of a *childe* that cannot yet speak plain, is to the knowledge of the greatest *Philosopher* in the World. They who thirst for knowledge, let them long to bee Students of this *University*. For all the light by which wee know any thing in this world, is nothing but the very *shadow* of *God*. But when wee shall know *God* in heaven, we shall (in him) know the *manner* of the worke of the *Creation*, the *mysteries* of the worke of our *Redemption*: yea, so much knowledge as a *Creature* can possibly conceive and comprehend.

prehend of the *Creator*, and his workes. But whilest wee are in *this* life, we may say with *Job*: *how little a portion beare wee of him?* And assure our selves with *Syracides*, that *There are hid yet greater things than these be, and that wee have seene but a few of Gods works.*

*Job. 25. 14.*

*Eccl. 42. 32.*

2. They shall love God with a perfect and absolute love, as possibly a creature can doe. The manner of loving God, is to love him for himselfe: the measure is to love him without measure. For in this life (*knowing God but in part*) we love him but *in part*: but when the Elect in heaven shall fully know God, then they will perfectly love God. And for the infinite causes of love (which they shall know to bee in him) they shall be infinitely ravished with the love of him.

*I Cor. 13. 12*

3. They shall bee filled with all manner of divine pleasures. At thy right hand (*saith David*) there are pleasures for evermore; *Yea, they shall drinke* (*saith hee*) *out of the Rivers of pleasures.* For as soone as the soule

*Psa. 16. 11.*

*Psal. 36. 8.*

soule is admitted into the *actiual* fruition of the *beatificall* essence of God: shee hath all the goodnesse, beauty, glory, and perfection of all creatures (in all the world) *united* together, and at *once* presented unto her in the sight of God. If any be in love, there they shall enjoy that which is *more amiable*: If any delight in *fairenesse*, the fairest beauty is but a *dusty shadow* to that: he that delights in pleasures, shall there find infinit *varieties*, without either interruption of griefe, or distraction of paine: He that loveth *honour*, shall there enjoy it, without the disgrace of *cankredenvie*: he that loveth *treasure*, shall there possesse it, and never bee *beguiled* of it. There they shall have *knowledge* void of all *ignorance*; *health*, that no *sicknesse* shall *impaire*: and *life*, that no death can *determine*. In a word, looke how farre this *wide world* surpasseth for *light*, *pleasures*, and *comfort*, the darke and narrow *wombe*, wherein thou wast conceived a *childe*: so much doth the *world to come* exceed in  
*joyes,*

joyes, solace, and consolation, this present world. How happie then shall we be, when this life is changed, and we thither translated?

4. They shall bee replenished with an unspeakable joy. In thy presence (saith David) is the fulnesse of joy. And this joy shall arise chiefly from the vision of GOD: and partly from the sight of all the holy Angels and blessed soules of just and perfect men, who are in blisse and glory with him.

But especially from the blissefull sight of JESUS, the Mediatour of the New Testament, our Emmanuel, God made man. His sight will bee the chiefe cause of our blisse and joy. If the Israelites in Jerusalem so shouted for joy, that the earth rang againe, to see Salomon crowned; how shall the Elect rejoyce in Heaven, to see CHRIST (the true Salomon) adorned with glory? If Iohn Baptist at his presence did keepe in his mothers wombe for joy; how shall wee exult for joy, when he will be, not only with us, but in us in heaven? If the

Psal. 16. 11.

Heb. 12. 24.

1 Reg. I. 40

Luke I. 44.

Ioh. 17. 22.



Mar. 2. 10.

Luk. 2. 28.

Luk. 2. 40.  
Facilium di-  
cere possu-  
mus quid ibi  
non sit, quam  
quid ibi sit.  
Aug. desym.  
lib. 3.

I Cor. 2. 5.

Mar. 25. 21.

the *Wise men* rejoyced so greatly to find him, a *Babe*, lying in a manger : how great shall the joy of the *Elect* bee, to see him sit ( as a King ) in his *celstiall throne* ? If *Simeon* was glad to see him an *Infant*, in the *Temple*, presented by the hands of the *Priest* ; how great shall our joy bee, to see him a *King*, ruling all things at the right hand of his *Father* ? If *Ioseph* and *Mary* were so joyfull to find him in the middest of the *Doctors*, in the *Temple* ; how glad shall our soules bee, to see him sitting as *Lord* among *Angels* in heaven ? This is that joy of our Master, which ( as the *Apostle* saith ) *the eye hath not seene, the eare hath not heard, nor the heart of man can conceive* : which, because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blissefull and glorious estate for evermore. Therefore it is termed *everlasting life* : and *Christ* saith, *that our joy shall no man take from us*. All other joyes ( bee they never so great ) have an end. *Assuermus Feast* lasted

Joh. 16. 22.

Heb. 1. 3.

lasted an hundred and eighty dayes;  
But he, and it, and all his joyes are  
gone. For mortall man to be *assu-*  
*med* to heavenly glory, to be *associ-*  
*ated* to Angels, to bee *satiated* with  
all delights and joyes, (but for a  
time) were much: but to enjoy  
them *for ever* without intermission  
of end, who can *beare* it, and not  
*admire* it! Who can *use* of it, and  
not be *amazed* at it! All the Saints  
of Christ (as soone as they felt  
once but a true taste of these eter-  
nall joyes) counted all the *riches*  
and *pleasures* of this life to bee but  
a *losse* and *dung*, in respect of that.  
And therefore (with uncessant  
prayers, fasting, almes-deeds, teares,  
faith, and good life) they laboured  
to ascertain themselves of this  
eternall life; and (for the love  
thereof) they <sup>b</sup> willingly either  
sold, or parted with all their earth-  
ly goods and possessions.

a Phil. 3.8.

b Act. 2.45.

Christ calleth all *Christians*, *Mer-*  
*chants*, Luke 19. And eternall life,  
a precious *pearle*, which a wise  
Merchant will purchase, though it  
cost

Plutar.  
Apoph.  
Regum.

cost him ~~all that hee hath~~, Matth. 13.

*Alexander* hearing the report of the great riches of the Easterne Countrey, divided forthwith among his Captaines and souldiers, all his Kingdome of *Macedonia*: *Hephestion* asking him what hee meant in so doing; *Alexander* answered, that hee prefer'd the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then preferre the eternall riches of Heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

c Heb. 11.  
10, 15, 16.

a psal. 84.  
10.

*Abraham* and *Sara* left their owne Countrey and possessions, to <sup>c</sup> looke for a Citie, whose builder and maker is G O D: and therefore bought no land, but only a place of buriall. *David* preferreth <sup>d</sup> one day in this place, before a thousand elsewhere: yea, to be a Dorre-keeper in the house of G O D, rather than to dwell in the richest Tabernacles of wickednesse.

*Elias*

*Elias earnestly <sup>e</sup> besought the Lord to receive his soule into his Kingdome, and went willingly (though in <sup>f</sup> a fiery Chariot) thither. Saint Paul (having once scene Heaven) continually <sup>g</sup> desired to be dissolved, that he might be with Christ. Saint Peter (having espied but a glimpse of that eternall glory in the Mount) wished that hee might dwell there all the dayes of his life; saying, <sup>h</sup> Master, it is good for us to bee here. How much better doth Peter now thinke it to bee in Heaven it selfe? Christ (a little before his death) prayeth his Father <sup>i</sup> to receive him into that excellent glory. And the Apostle witnesseth, that (<sup>k</sup> for the joy which was set before him) hee indured the Crosse, and despised the shame. If a man did but once see those joyes, (if it were possible) hee would indure an hundred deaths to enjoy that happinesse but one day.*

Saint *Augustine* saith, that hee would be content to indure the torments of Hell, to gaine this joy, rather than to lose it. *Ignatius* (S. Pauls Scholer)

<sup>e</sup> 1 Reg. 19.

4.

<sup>f</sup> 2 Reg. 2.

15.

<sup>g</sup> Phil. 1. 23

<sup>h</sup> Mat. 17. 4.

<sup>i</sup> Ioh. 17. 5.

<sup>k</sup> Heb. 11. 2.

Serm. 31. de  
Sanctis.

Hier. in  
Catalogo.  
Iren. l. 3.  
cont. Val-  
ent.

Eucl. l. 4.  
cap. 16.

Nazian. de  
vita Basil.

Ruth. 1. 16.

Scholer) being threatned (as he was going to suffer) with the cruelty of torments, answered, with great courage of Faith; *Fire, Gallowses, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the devill together, let them come upon mee, so I may enjoy my Lord Jesus, and his Kingdome.* The like constancy shewed *Polycarpe*, who could not by any terrours of any kinde of death, bee moved to deny *Christ* in the least measure. With the like resolution, answered *Basil* his persecutors, when they would terrifie him with death; *I will never (said hee) feare death, which can doe no more than restore mee to him that made mee.* If *Ruth* left her owne countrey, and followed *Naomi* her mother in law, to goe and dwell with her in the land of *Canaan*, (which was but a type of Heaven) onely upon the same which she heard of the *God of Israel*, (though she had no promise of any portion therein) how shouldest thou follow thy holy *Mother* the

the Church, to goe unto Christ, into the heavenly Canaan; wherein God hath given thee an *eternall inheritance*, assured by an holy Covenant, made in the Word of God; signed with the blood of his Sonne; and sealed with his Spirit and Sacraments? This shall bee thine *eternall happinesse* in the Kingdome of heaven, where thy life shall bee a communion with the blessed Trinity; thy joy, the presence of the Lambe: thy exercise, singing; thy ditty, *Alleluia*; thy consorts, Saints and Angels; where youth flourisheth, that never waxeth old; Beauty lasteth, that never fadeth; love aboundeth, that never cooleth; health continueth, that never slaketh; and life remaineth, that never endeth.

*Meditations directing a Christian how  
to apply to himselfe, without delay,  
the foresaid knowledge of  
God and himselfe.*

**T**Hou seest therefore, O man,  
how wretched and cursed thy  
state

state is, by *corruption* of Nature, without Christ: in so much, that whereas the Scriptures doe liken wicked men unto Lions, Beares, Bulls, Horses, Dogges, and such like savage creatures in their lives: it is certaine, that the condition of an *unregenerated* man, is in his death more vile than a Dogge, or the filthiest creature in the world. For the *Beast* (being made but for mans use) when hee dyeth, endeth all his miseries with his death. But man (indued with a *reasonable*, and an *immortall* soule, made after Gods Image, to serve God) when hee ends the miseries of this life, must account for all his misdeeds, and beginne to indure those miseries that never shall know end. No creature but man is liable to yeeld at his death an account for his life. The bruite creatures, not having reason, shall not bee required to make any accounts for their deeds: and good Angels: though they have reason, yet shall they yeeld no account, because they have no sinne. And as  
for

for evill *Angels*; they are without all hope, already condemned: so that they need not make any further accounts, *Man* only in his death, must be Gods accountant for his life.

On the other side, thou seest (*O Man*) how *happie* and *blessed* thy estate is, being truly reconciled unto God in *Christ*; in that (through the restauration of Gods Image, and thy restitution into thy *soveraigntie* over other creatures) thou art in this life little *inferiour* to the *Angels*; and shalt bee in the life to come, equall to the *Angels*. Yea, (in respect of thy Nature, exalted, by a personall Union, to the  *Sonne of God*, and by him to the glory of the *Trinity*) *superiour* to the *Angels*: a *Fellow-brother* with *Angels*, in *Spiritual* grace, and everlasting glory.

Thou hast seene how glorious and perfect God is, and how that all thy chiefe *blisse* and *happinesse* consisteth in having an eternal communion with his Majesty.

Now therefore (*O impenitent Sinner*) in the bowels of *Christ Je-*

H

*sus*



*For* I intreat thee ; nay, I conjure thee, as thou tenderest thy owne salvation, seriously to consider with me, how false, how vaine, how vile are those things, which still retaine and chaine thee in this wretched and cursed estate, wherein thou livest ; and doe hinder thee from the favour of *God*, and the hope of eternall Life and happinesse.

*Meditations on the hinderances, which keepe back a sinner from the practice of Piety.*

**T**Hose hinderances are chiefly seven.

**I.** *An ignorant mistaking of the true meaning of certaine places of the holy Scripture, and some other chiefe grounds of Christian Religion.*

The Scriptures mistaken, are these  
 1 Ezek. 33. 14. 16. *At what time soever a sinner repenteth him of his sinne, I will blot out all &c.* Hence the carnall Christian gathered  
*That hee may repent when hee will.*  
 is true, whensoever a sinner doe  
 repen

repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him *grace*. Many (saith the Scripture) when they would have repented, were rejected, and could not repent, though they sought it carefully with tears. What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt have *grace* to repent hereafter?

Heb. 12. 17.  
Luk. 13. 24,  
27.

2. Matth. 11. 26. Come unto mee, all you that labour and are heauie laden, and I will give you rest. Hence the lewddest man collects, that hee may come unto Christ when hee list. But he must know, That no man ever comes to Christ, but hee, who (as Peter saith) Having knowne the way of righteousness, hath escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ. To come unto Christ, is to repent and beleeve. And this no man can do, except his heavenly Father draweth him, by his grace.

2 Pet. 2. 20,  
22.  
Ilay 1. 18.  
Iohn 6. 35.  
Iohn 6. 44.

3. Rom. 8. 1. There is no condem-

H 2

nation

nation to them which are in Christ Jesus. True, but they are such, who walk not after the flesh, (as thou dost) but after the Spirit, which thou diddest never yet resolve to doe.

4. 1 Tim. i. v. 15. Christ Jesus came into the world to save sinners, &c. True; but such sinners, who like Saint Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. For that grace of God which bringeth salvation unto all men, teacheth us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present World.

5. Prov. 24. 16. A just man falleth seven times in a day, and riseth. &c. [In a day] is not in the Text: Which meanes not falling into sin, but falling into trouble, which his malicious Enemy plots against the just; and from which God delivers him. And though it meant falling in, and rising out of sinne; what is this to thee; whose falls all men may see every day; but neither God, nor man, can at any time see thy

Tit. 2 11,  
12.

Psal. 34 14.

thy rising againe by Repentance.

6. *Ilai. 64. 6. All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers : that seeing the best workes of the best Saints are to better ; then his are good enough : and therefore he needs not much grieve, that his devotions are so imperfect. But *Isaiah* meanes not in this place, the righteous workes of the Regenerate : as fervent prayers in the name of God : charitable almes from the bowels of mercie : suffering in the Gospels defence, the spoile of goods, and spilling of blood : and such workes, which Saint Paul calls the fruits of the Spirit : But the Prophet making an humble confession in the name of the Iewish Church, when shee had fallen from God to Idolatrie, acknowledgeth, that whilest they were by their filthy finnes separated from God ; as Lepers are by their infected sores, and polluted cloathes, from men ; their chiefeſt righteousness could not bee but abominable in his sight. And though our best workes, com-

Gal. 5. 22.

a Apoc. 3. 8.

b Apoc. 19. 8.

c Jer. 13. 23

d Zac. 3. 4.

pared with *Christs* righteousness, are no better than *unclean rags*: yet in *Gods* acceptation, for *Christs* sake, they are called <sup>a</sup> *white rayment*, yea, <sup>b</sup> *pure fine linnen*, and *shining*, far unlike the <sup>c</sup> *Leopards spots*, and <sup>d</sup> *filthy garments*.

e Gal. 1. 15.

Rom. 5. 8.

Ioh. 9. 31.

I Iohn 3. 9.

I Ioh. 5. 18.

7. Jam. 3. 2. *In many things wee sinne all*, True, but *Gods children sinne not in all things*, as thou doest, without either *bridling their lusts*, or *mortifying their corruptions*. And though the *reliques* of sin remaine in the dearest children of God, that they had need daily to cry, *Our Father which are in heaven, forgive us our trespases*; yet in the <sup>c</sup> *New Testament*, none are properly called *Sinners*, but the *unregenerate*: but the *Regenerate* in respect of their zealous endeavour to serve God in unfained holinesse, are every where called *Saints*. In so much that Saint *John* saith, that *Whosoever is borne of God, sinneth not*; that is, liveth not in wilfull filthinesse, suffering sinne to reigne in him, as thou doest. Deceive not thy selfe with the name

of

of a *Christiā* : whosoever liveth in any *customary* grosse sinne, hee liveth not in the state of *grace*. Let therefore (saith *S. Paul*) every one that nameth the name of *Christ*, depart from iniquitie. The regenerate sinne, but upon frailtie : they repent, and God doth pardon : therefore they sinne not to death. The *Reprobate* sin maliciously, sinfully, and delight therein : so that by their good will, sin shall leave them before they will leave it. They will not repent, and God will not pardon. Therefore their sinnes are mortall (saith *S. Iohn*) or rather immortall, as saith *Saint Paul*, *Rom. 2. 5.* It is no excuse therefore to say, wee are all sinners. True Christians (thou seeest) are all *Saints*.

2 Tim. 2. 19

1 Ioh. 5. 16.

8. *Luk. 23. 43.* The *Theefe* converted at the last gaspe, was received to *Paradise* : What then ? If I may have but time to say, when I am dying, *Lord have mercie upon mee* : I shall likewise be saved. But what if thou shalt not ? And yet many in that day shall say, *Lord, Lord,* and the *Lord* will not know them. The

Matt. 7. 22,  
23.

theefe was *saved*, for hee repented: but his fellow had no grace to repent, and was *damm'd*. Beware therefore, lest trusting to late Repentance at thy *last end* on earth, thou be not driven to repent too late without end in hell.

9. 1 Ioh. 1. *The Blood of JESUS CHRIST cleanseth us from all sin.* And 1 Ioh. 2. 1. *If any man sinne, we have an Advocate with the Father, JESUS CHRIST the righteous, &c.* Oh comfortable! But heare what Saint *Iohn* saith in the same place: *My little children, these things write I unto you, that you sinne not.* If therefore thou *leavest* thy sinne, these comforts are thine; else they belong not to thee.

10. Rom. 5. 20. *Where sinne abounded, Grace did abound much more.* Oh sweet! but heare what Saint *Paul* addeth: *What shall we say then? shall we continue in sinne, that grace may abound? God forbid. How shall we that are dead to sinne, live any longer therein,* Rom. 6. 1, 2. This place teacheth us not to presume: but that we

we should not *despise*. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are :

I. From the doctrine of *Iustification* by faith only; a carnall Christian gathereth ; *That good workes are not necessarie*. He commendeth others, that doe good workes, but he perswades himselfe that he shall be saved by his *faith*, without doing any such matter. But hee should know, that though good workes are not necessary to *Iustification* : yet they are necessary to *salvation* : for, we are Gods workmanship, created in Christ Iesus unto good workes, which God hath predestinated that we should walke in them. Whosoever therefore in yeares of discretion, bringeth not forth good workes after hee is called, he cannot be saved : neither was hee ever predestinated to life eternall. Therefore the Scripture saith, that *Christ will reward every man according to his workes*. Christ re-

Ephes 2. 10

Fulk. Reth.  
Test. Annot.  
in Ephes. 2. 2  
Rom. 2. 6.  
2 Cor. 9. 6.  
Apoc. 22. 12



Apoc. 2. 3.

a Mat. 25.

b 2 Tim. 4. 8.

c Rom. 2. 8.

d 1 Tim. 6.  
19.

e Gal. 5. 6.

\* Fides sola,  
non est sola.  
Fides sola  
iustificat, ut  
oculus solus  
videt.

f Jam. 2. 26.

spects in the *Angels* of the seven Churches nothing but their *works*, and at the last day he will give the heavenly inheritance onely to them who have done *good works*: <sup>a</sup> in feeding the hungry, clothing the naked, &c. At that day <sup>b</sup> Righteousnesse shall were the Crowne. No righteousness, no Crowne: No good works (according to a mans talent) no reward from God: unlesse it be <sup>c</sup> vengeance. To be rich in good workes, is the surest foundation of our assurance <sup>d</sup> to obtaine eternall life. For good workes are the true fruits of a true faith, which apprehendeth Christ, and his obedience, unto Salvation. And no other faith <sup>e</sup> availeth in Christ, but that which worketh by love: And (but in the act of Justification) that Faith which only justifieth, is <sup>\*</sup> never only, but ever accompanied with good workes: as the Tree with his fruits, the Sunne with his light, the Fire with his heat, and Water with his moisture. And the faith which doth not justifie her selfe by good workes before men, is but <sup>f</sup> a dead

dead faith, which will never justify a mans soule before God. But a justifying faith *purifieth the heart,* and *sanctifieth the whole man* through-out.

g Act. 15. 9.  
h Act 16. 18  
i Thel. 5. 23

II. From the doctrine of Gods eternall *i* Predestination, and unchangeable decree, he gathereth, that if hee be predestinated to be saved, hee cannot but be saved : if to be damned, no meanes can doe any good. Therefore all workes of Pietie are but in vaine. But hee should learne, that God hath predestinated to the meanes, as well as to the end. Whom therefore God hath predestinated to be saved, which is the *k* end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Sonne, which is the *l* meanes. And they (saith S. *m* Peter) who are elect unto salvation, are also elect unto the sanctification of the Spirit. If therefore upon thy Calling, thou conformest thy selfe to the Word and Example of Christ thy Master, and obeyest the good motions of the Holy Spirit, in leaving

i Mat. 25. 34  
Ephes. 1. 4.  
Eccl. 3. 24.

k i Pet. 1.  
16.

l Rom. 8.  
29, 30.  
Iohn 15 16.  
m i Pet. 1.  
2.

Noli te in  
Deo primum  
querere, sed  
in Christo, in  
quo si te per  
fidei inue  
neris, cerius  
esto, te esse  
lectum.

leaving sin, and living a godly life: then assure thy selfe, that thou art one of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not *Gods Predestination*, but thine *owne sinne* and rebellion. Doe thou but returne unto God, and God will graciously receive thee, as the Father did the Prodigall son; and by thy conversion, it shall appeare, both to *e* Angels, and *f* men; that thou diddest belong to his *Election*. If thou wilt not; why should God save thee?

III. When a carnall Christian heares, that *man hath not free will* unto good, hee looseth the reines to his owne corrupt will: as though it lay not in him to bridle, or to subdue it. *Implicitely* making God the Author of sinne, in *suffering* man to runne into this *necessitie*. But he should know, that God gave *Adam free-will*, to stand in his *integrity* if he would: but *man* abusing his free-will, lost both *himselfe* and *it*. Since the Fall, *Man* in his *state of corruption* hath *free-will* to *evill*, but not

to

e Luk. 15. 10  
f. Ver. 24.  
\* *Magnus*  
*homo liberi*  
*arbitrii vi-*  
*ret, cum con-*  
*deretur, ac-*  
*cepit: sed em*  
*peccando a-*  
*missa. Aug.*  
*de spirit. &*  
*lit. cap 3.*  
Eccle. 7. 20.  
Eccle. 15. 14.  
*Admo male*  
*utens libero*  
*suo arbitrio,*  
*& sc & libe-*  
*rum suum*  
*arbitrium*  
*perdidit.*  
Aug. Ench.  
ad Laur. c.  
30.

to good : for, in this state, <sup>b</sup> we are not (saith the Apostle) sufficient to thinke a good thought. And God is not bound to restore us, what wee lost so wretchedly, and make no more care to recover againe. But as soone as a man is regenerated, the Grace of God freeth his will unto good, so that he doth all the good things he doth, with a free-will : for so the Apostle saith, that <sup>c</sup> God of his owne good pleasure, worketh both the will and the deed in us, who (as the Apostle expoundeth) <sup>d</sup> cleanse our selves from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God. And in this state every true Christian hath free-will, and as he increaseth in grace, so doth his will in freedome : for <sup>e</sup> when the Sonne shall make us free, then shall we bee free indeed : and, <sup>f</sup> where the Spirit of the Lord is, there is libertie : for the holy Spirit drawes their mindes, not by coercion, but by the Cords of Love. Cant. 1.4. by illuminating their mindes to know the truth ; by changing their hearts to love,

b 2 Cor. 3.5.  
Per lapsum  
arbitrii li-  
bertas in na-  
turalibus  
manca, in u-  
purnaturali-  
bus amissa  
est, donec  
gratia resti-  
tuatur.

c Phil 2 12,

13

Acti agi-  
mus, The  
will's Pas-  
sive in recei-  
ving the first  
grace, after-  
ward, active  
in all good-  
nesse.

d 2 Cor. 7.1

e 1oh 8 35.

Liberum ar-  
bitrium, non  
nisi gratia  
Dei efficiunt  
liberum.

Aug. ad Col.

cap. 17.

f Cor. 3.17

*Voluntas hu-  
mana non li-  
bertate gra-  
tiam conse-  
quitur, sed  
gratia liber-  
tatem. Aug.  
de grat.*

love the knowne truth ; and by ena-  
bling every one of them (according  
to the measure of *grace* which hee  
hath received ) to doe the good  
which he loveth. But thou wilt not  
use the *freedom* of thy will, *so farre*  
as God hath freed it : for thou doest  
many times *wilfully* ( against Gods  
Law, to the hazard of thy soule )  
that, which ( if the *Kings Law* for-  
bad under the penalty of *death*, or  
of thy *wordly estate* ) thou  
wouldest not doe. Make not there-  
fore thy want of *freewill* unto good,  
to be so much the cause of thy sin,  
as thy want of a loving heart to  
serve thy heavenly Father.

IIII. When the naturall man  
heares, *that no man* ( since the fall )  
*is able to fulfill the Law of God, and*  
*to keepe all his Commandements* : hee  
boldly presumes to sinne as others  
doe : he contents himselfe with a  
few good thoughts : and if hee be  
not altogether as bad as the *worst*,  
he concludes, that he is as truly re-  
generate as the best. And every vo-  
luntary refusall of doing good, or  
with-

withstanding *evil*, hee counts the impossibilitie of the *Law*. But hee should learne, that though (since the *Fall*) no man but *Christ*, who was both *God and Man*, did, or can perfectly fulfill the *whole Law*: yet every true Christian, as soone as he is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in absolute perfection. Thus with *David*, they apply their hearts to fulfill Gods Commandements alwayes unto the end. And then the <sup>h</sup> Spirit of grace, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them, to doe what hee commands them to doe. And in so doing, God accepteth their <sup>i</sup> good will and endeavour, in stead of perfect fulfilling of the *Law*; supplying out of the merits of *Christ*, who fulfilled the *Law* for us, whatsoever wanteth in our obedience. And in this respect Saint *Iohn* saith, that <sup>k</sup> Gods Commandements are not burthenous. And Saint *Paul* saith, <sup>l</sup> I am able

to

g Psal. 119.  
112.

h Joel 2. 28,  
29.  
Zach. 12. 10.  
Quod jubet  
juvat. Aug.

i 2 Cor. 8.  
12.

k 1 Ioh 5. 5.

l Phil. 4. 14.

f Luke I. 16

g Job. 15. 10

to doe all things, through the helpe of him that strengthneth mee. And Zachary and Elizabeth are said <sup>f</sup>to walke in all the Commandements of the Lord without reproofe. Hereupon Christ <sup>g</sup>commends to his Disciples, the care of keeping his Commandements, as the truest <sup>g</sup>simonie of our love unto him. So farre therefore doth a man love Christ, as hee makes conscience to walke in his Commandements: and the more unto Christ is our love, the lesse will our paines seeme in keeping his Law. The Lawes curse (which under the Old Testament was so terrible) is under the New, (by the death of Christ) abolished to the regenerate. The rigour which made it so impossible, to our nature before, is now to the new borne, so mollified by the Spirit, that it seemes facile and easie. The Apostles indeed pressed on the unconverted Jewes and Gentiles, the impossibilitie of keeping the Law, by ability of nature corrupted. But when they have to doe with regenerated Christians, they require to  
the

the Law (which is the rule of righteousness) true <sup>h</sup> obedience in word and deed: the <sup>i</sup> mortifying of their members: the <sup>k</sup> crucifying of the flesh, with the affections and lusts thereof, <sup>l</sup> resurrection to newnesse of life: <sup>m</sup> walking in the spirit, <sup>n</sup> overcoming of the world by faith, so that though no Man can say as CHRIST, <sup>o</sup> Which of you can rebuke mee of sinne? yet every regenerated Christian can say of himselfe: which of you can rebuke me of being an Adulterer, Whore-monger, Swearer, Drunkard, Theefe, Usurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath, a Lye, a neglecter of Gods publike Service, and such like grosse sinnes? else hee is no true Christian. When a man casts off the conscience of being ruled by Gods Law, then God <sup>p</sup> gives him over to be led by his owne lusts, the surest signe of a reprobate sense. Thus the Law, which since the fall, no man by his owne naturall ability can fulfill, is fulfilled in truth of every regenerated Christian, through the gra-

cc:0318

h Rom. 13.  
18.  
i Col. 3. 5.  
k Gal. 5. 24.  
Rom. 6. 12,  
13.  
l Rom 6.  
4, 5.  
Rom. 8. 11.  
m Gal. 5. 25.  
n 1 Ioh. 3. 4.

o Iohn 8. 46

p Rom. 1.  
24, 28.



q Rom. 8. 9.  
&c.

Aug. optat  
ut Pelagius  
agnoscat, pos.  
se legem pra-  
stari per gra-  
tiam Christi,  
et pacem ore  
edicat.

r Luk. 11.

12.

James 1. 5.  
Deus magis  
delectatur  
affectu quam  
effectu. Amb.

cious assistance of *Christs holy Spirit*. And this Spirit God will give to every Christian that will pray for it, and incline his heart to keepe his *Lawes*.

V. When the unregenerated man heares that God *delighteth more in the inward minde than in the outward man* : Then hee faineth with himselfe, that all *outward reverence and profession* is but either *superstitious* or *superfluous*. Hence it is that hee seldome kneeleth in the Church : that hee puts on his hat at singing of *Psalmes*, and the publike *Prayers*. Which the prophane Varlet would not offer to doe in the presence of a Prince or a Noble-man. And so that he keep his minde unto God, he thinks he may *fashion* himselfe (in other things) to the *world*. He dividis his thoughts, and gives so much to God, and so much to his owne *lusts* : yea, hee will *divide* with God the *Sabbath*, and will give him almost the *one halfe*, and spend the other wholly in his owne *pleasures*. But know, O

carnall

carnall man, that Almighty God will not be served by *halves*, because hee hath created and redeemed the *whole Man*. And as God detests the service of the *outward Man*, without the *inward heart*, as *Hypocrisie*, so hee counts the inward service without all *externall* reverence, to be meere *prophanesse* : hee requirerh *both* in his worship. In prayer therefore bow thy *knees*, in witnesse of thy *humiliation* : lift up thine eyes, and thy hands, in testimony of thy *confidence* : hang downe thy *head*, and smite thy *breast*, in token of thy *contrition* : but especially call upon God with a *sincere heart*, serve him *holy*, serve him *wholly*, serve him *only* : for God, and the *Prince* of this world are two contrary *masters* ; and therefore no man can possibly serve both.

Matth. 6. 1.

VI. The unregenerated Christian holds the *bearing of the Gospel preached*, to be but an *indifferent matter*, which hee may use, or not use, at his pleasure : but whosoever thou art, that wilt be assured in thy

\* Act. 13. 48

a Rom. 1. 16

b Pro. 29. 18

c Mat. 10. 23

d Ha. 11. 1.

e Is. 2. 2.

f Zac. 14. 17.

thy heart, that thou art one of Christs *Elect* *sheepe*: thou must have a speciall care and conscience (if possibly thou canst) to heare Gods *Word preached*: For first, the preaching of the Gospell is the chiefe ordinary meanes which God hath appointed to convert the soules of all that he hath \* *predestinated to bee saved*: therefore it is called a *the power of God unto salvation to every one that beleeveb*. And where this Divine Ordinance is not; the *b* *people perish*: and whosoever shall refuse it, *c* *it shall bee more tolerable for the Land of Sodome and Gomorrah in the day of Iudgement, than for those people*. Secondly, the preaching of the Gospell is the *d* *Standard or Ensigne of CHRIST*; to which all soldiers and elect people must assemble themselves; when this *Ensigne* is displayed, as upon the *Lords day*, he is none of *CHRISTS* people, that *e* *flockes not unto it*: neither shall any drop of the *f* *raime* of his *Grace* light on their soules. Thirdly, it is the *ordinary meanes*, by which the Holy

Holy Ghost begetteth faith in our hearts, without <sup>a</sup> which we cannot please God. If the hearing of Christs voice be the chiefe marke of Christs elect <sup>b</sup> sheepe, and of the <sup>i</sup> Bridegrooms friend: then must it bee a fearefull marke of a Reprobate <sup>k</sup> Goat, either to neglect or contemne to heare the preaching of the Gospell. Let no man think this position foolish, for <sup>l</sup> by this foolishnesse of preaching, it pleaseth God to save them which beleeve. Their state is therefore fearfull who live in peace, without caring for the preaching of the Gospell. Can men looke for Gods mercy, and despise his meanes? <sup>m</sup> He (saith Christ of the Preachers of his Gospell) that despiseth you, despiseth mee. <sup>n</sup> Hee that is of God, heareth Gods words: yee therefore heare them not, because yee are not of God. Had not the <sup>o</sup> Israelites heard Phineas message, they had never wept. Had not the Baptist preached, the Jewes had never <sup>p</sup> mourned. Had not they who crucified Christ, heard Peters <sup>q</sup> Sermon, their hearts had never beene pricked. Had not

g Rom. 10.

14.

\* Heb. 1. 116

h Ioh. 10. 27.

i Ioh. 3. 29.

k Heb. 1. 3.

Ioh. 8. 47.

l I Cor. 1.

21.

m Luke 10.

16.

n Ioh. 8. 47.

o Judg. 2. 1.

&c.

p Luk. 7. 2.

33.

q Act. 2. 36.

r Iohn 3. 5.

f Pro. 28. 9.

t Luke 3. 7.

not the *Ninivites* heard *Jonas* <sup>r</sup> *preaching*, they had never repented; and if thou wilt not <sup>t</sup> *heare*, and <sup>t</sup> *repent*, thou shalt never be *saved*.

VII. The opinion that the Sacraments are but *bare signes and seales* of Gods promise and grace unto us, doth not a little hinder Piety: whereas indeed, they are seales, as well of our *Service* and *obedience* unto God: which *S rvice*, if wee performe not unto him, the Sacraments seale no grace unto us. But if wee receive them upon the resolution, to be his *faithfull* and *penitent* servants; then the Sacraments doe not only *signifie* and *offer*, but also *seale* and *exhibite* indeed the inward spirituall grace, which they outwardly promise and represent. And to this end *Baptisme* is cal ed the <sup>u</sup> *washing of regeneration*, and *renewing of the Holy Ghost*, and the *Lords Supper*, <sup>x</sup> *The Communion of the body and bloud of Christ*. Were this truth beleaved, the holy Sacrament of the Lords Supper would be *oftner*, and with greater reverence received.

u Tit. 3. 5.

x I Cor. 10. 16.

VIII. The

VIII. The last, and not the least *blocke* whereat *Pietie* stumbleth in the course of religion, is by adorning *vices* with the names of *vertues*: as to call drunken carousing, drinking of *Healts*; spilling innocent blood, *valour*; *Gluttony*, *Hospitality*; *Covetousnesse*, *thriftinesse*; *Whoredome*, loving a *Misresse*; *Symony*, *Gratuitie*; *Pride*, *Gracefulness*; *Dissembling*, *Complement*; children of *Belial*, *Good-fellowes*; *Wrath*, *Hastinesse*; *Ribaudrie*, *Mirth*. So on the other side, to call *Sobrietie* in words and actions, *Hypocrisie*; *Almes-deeds*, *Vain-glory*; *Devotion*, *Superstition*; *Zeale in Religion*, *Puritanisme*; *Humilitie*, *crouching*; scruple of *Conscience*, *Precisenesse*, &c. and whilest thus we call *evill*, *good*; and *good*, *evill*; true *Pietie* is much hindred in her *progress*. And thus much of the first hinderance of *Pietie*, by mistaking the true sense of some speciall places of Scripture, and grounds of Christian Religion.

*The second hinderance of Piety.*

2. *The evill example of great persons.*

The

The *practice* of whose *prophane* lives they prefer for their imitation, before the *precepts* of Gods *holy Word*. So that when they see the *greatest* *gun* in the *State*, and many chiefe *Gentlemen* in their *Countrey*, to make neither care nor cōscience to heare *Sermons*, to receive the *Communion*, nor to sanctifie the *Lords Sabbaths*, &c. But to be *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they thinke, that the using of these holy ordinances, are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Here-upon they thinke, that Religion is not a matter of necessitie. And therefore where they should (like Christians) *row* against the streame of impietie towards Heaven: they suffer themselves to be carried with the multitude, down right to hell. thinking it impossible that God will suffer so many to bee damned. Whereas, if the god of this world had not blinded the eyes of their mindes: the holy Scriptures would teach

teach them, that a *Not many wise men after the flesh, not many mighty, not many noble are called, &c.* but for the most part, the *b Poore* receive the Gospell and that *c few rich men shall be saved.* And, that howsoever many are called, yet the chosen are but few. Neither did the *d multitude* ever save any from damnation. As God hath advanced men in greatnesse above others: so doth God expect that they in Religion and Piety should go before others: otherwise greatnesse abused (in the time of their stewardship) shall turne to their greater condemnation in the day of their accounts. At what time *sinfull* great and mighty men, as wel as the *poorest* slaves and bondmen, shall wish that the *rockes and mountaines shall fall upon them, and hide them from the presence of the Iudge, and from his just deserved wrath,* It will prove but a miserable solace, to have a great company of *great men* partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate

a 1 Cor.  
1. 26.

b Ioh. 11  
5.

c Mat. 19  
23. 24.

d Mat. 23  
Apoc. 6.  
15. 16.  
&c.

Potentes  
potenter  
crucia-  
buntur.  
Sap.



Mat. 7. 13.  
Exo. 23.  
2.

nuate, but aggravate sinne, as in *Sodom*. Better it is therefore with a few to be saved in the *Arke*, than with the *whole world* to be drowned in the Flood. Walke with the few *godly* in the Scriptures *narrow path* to heaven; but crowd not with the godles multitude, in the *broad way* to hell. Let not the examples of irreligions great men hinder thy repentance: for their greatnes cannot at that day exempt themselves from their own most grievous punishment.

*The third hindrance of Piety.*

Eccl. 8. 11.

3. *The long escaping, of deserved punishment in this life. Because sentence* (saith *Solomon*) *is not speedily executed against an evill worker, therefore the hearts of the children of men are fully set in them to doe evill, not knowing that the bountifulnes of*

h Rom. 2.  
4.  
2 Pet. 3.  
10.  
11 Sam.  
3. 12.  
Ez. 39. 8.

*God* leadeth them to repentance. But when his patience is abused, and mans sinnes are ripened: his Justice will at once both beginne, and make an end of the sinner: and he wil recompence the slownesse of his delay

delay, with the grivousnesse of his punishment. Though they were suffered to run on the score all the dayes of their life: yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from judgement; they are already smitten with the heaviest of Gods judgement; a heart that cannot repent. The stone in the reines or bladder, is a grievous paine that kills many a mans body; but there is no disease to the stone in the heart, whereof *Nabal* dyed, and killeth millions of soules. They refuse the tryall of *Christ* and his *Crosse*; but they are stoned by hels executioner, to eternall death.

a Rom. 2.

5

ἀμετα

νοήτως

καὶ διακ.

Cor peni-

tere nes-

cium.

b 1 Sam.

25.17.

Because many Nobles and Gentlemen are not smitten with present Judgement, for their outrageous Swearing, Adultery Drunkenesse, Oppression, Prophannesse of the Sabbath, and disgracefull neglect of Gods worship and Service: they begin to doubt of divine providence and Justice. Both which two eyes,

Judg. 16.  
21.

Judg. 16.  
26. &c.

they would as willingly put out in God, as the *Philistines* boared out the eyes of *Sampson*. It is greatly therefore to be feared; lest they will provoke the LORD to cry out against them, as *Sampson* against the *Philistims*: By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my providence and Justice. Lead me therefore to these chiefe pillars, whereupon the Realme standeth: that I may pull the Realme upon their heads, and be at once avenged of them for my two eyes! Let not Gods patience hinder thy repentance; but because he is so patient, therefore do thou the rather repent.

*The fourth hindrance of Piety.*

4. *The presumption of Gods mercy*  
For when men, are justly convicted of their sinnes, forthwith they betake themselves to this shield *Christ is mercifull*: so that every sinner makes Christ the Patron of his sinne: as though he had come into the world, to bolster sinne; and

not to destroy the *workes of the devil*. Hereupon the carnall Christian presumeth that though he continueth a while longer in his sinne: God will not shorten his dayes. But what is this but to be an implicite Atheist? Doubting that either God seeth not his sinnes; or if hee doth, that he is not just; for if hee beleeveth that God is just, how can he thinke that God, who for sinne so severely punisheth others, can love him who still loveth to continue in sin? True it is Christ is mercifull. But to whom? only to them that repent *and turne from iniquity in Iacob*. But if any man blesse himselfe in his heart, saying. *I shall have peace although I walke according to the stubbornnesse of mine owne heart, thus adding drunkennesse to thirst, the Lord will not be mercifull to him, &c.* O mad men! who dare blesse themselves, when God pronounceth them accursed? Look therefore how farre thou art from finding repentance in thy selfe; so farre art thou from any assurance of finding

1 Ioh. 3.  
3.

Iſa. 59. 10.  
D. u. 9. 9.

Non delinquenti,  
(sed peccata relinquenti  
condonat Deus.

mercy in Christ. Let therefore the wicked forsake his wayes, and the unrighteous his owne imaginations, and returne unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.

Despaire is nothing so dangerous as presumption. For we read not in all the Scriptures of above three or foure, whom roaring Dispaire overthrowed: but secure Presumption hath sent millions to perdition without any noise. As therefore the Damfells of Israel sang in their dances, *Saul hath killed his thousands and David his tenne thousands*: so may I say, that despaire of Gods mercy hath damned thousands, but the presumption of Gods mercy hath damned tenne thousands, and sent them quicke to hell, where now they remaine in eternall torments without all helpe of ease, or hope of redemption. God spared the Theefe but not his fellow. God spared one, that no man might despaire, God spared but one, that no man should presume. Joyfull assurance

Isa. 55. 7.

1 Sam.

Metacn-  
dum est

ne te occi-  
dat spe,

Et cum  
mutum

pheres de  
misericor-

dia, inci-  
das in j.

dicium.

August  
Luke 23.

Latronis  
exemplum

non est ex  
emplum

imitatio-  
nis, sed

consolati-  
onis.

rance to a sinner that repents : no comfort to him that remaines *impenitent*, God is infinite in mercy, but to them onely, who turne from their sins, to serve him in holinesse: without which no man shall see the Lord, Heb. 12. 14. To keepe thee therefore from the hindrance of *presumption*, remember, that as *Christ* is a Saviour, so *Moses* is an accuser. Live therefore as though there were no *Gospel*: die as though there were no *law*. Passe thy life as thogh thou wert under the conduct of *Moses*: depart this life, as if thou knewest none but *Christ*, and him crucified. *Presume* not, if thou wilt not perish, *Repent* if thou wilt be saved.

*The fifth hindrance of Piety.*

5. *Evill company*, commonly termed *good fellows*: but indeede the Devils chiefe instruments, to hinder a wretched sinner from repentance and Piety. The first signe of Gods favour to a sinner, is, to give him grace to forsake evill companions: such who wilfully continue in sin, contemne the meanes of

Ioc. 5. 45

*Qui dat  
penitenti  
veniam,  
non dabit  
peccanti  
peniten-  
tiam,  
August.*

their calling, gibing at the sincerity of profession in others, and shaming Christian Religion by their owne profane lives. These sit in the *seate of the scorners*. For as soone as God admits a sinner to be one of his people; he bids him *Come out of Babylon*. Every lewd company is a *Babylon*. Out of which, let every child of God either keep himselfe; or if he be in; thinke that he heares his Fathers voyce sounding in his eare, *Come out of Babylon my Childe*. As soone as Christ looked in mercy upon *Peter*, hee went out of the company that was in the high Priests Hal, & wept bitterly for his offence. *David* vowing (upon recovery) a new life, sayd: *Away from me all ye workers of iniquity, &c.* As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest prooffe of a mans Religion, is the quality of his companions. *Prophane companions* are the chiefe enemies of Piety, and quellers of holy motions. Many a time is poore Christ (offering to be new

new borne in thee) thrust into the stable: when these lewd companions by their *drinking, playes,* and *jests*, take up all the best roomes in the *Inne* of thy heart, Oh, let not the company of earthly *sinners*, hinder thee from the society of Heavenly *Saints* and *Angels*. Luke 2.

*The sixth hindrance of Piety.*

6. A conceited feare, lest the Practice of Piety should make a man (especially a young man) to waxe too sad and pensive: whereas indeed, none can better joy, nor have more cause to rejoyce, than the pious, and Religious Christians. For as soon as they are justified by faith, they have peace with God, than which there can be no greater joy. Besides, they have already the *Kingdome of grace* descended into their hearts: as an assurance that (in Gods good time) they shall ascend into his *kingdome of glory*. This *kingdome of grace* consists in three things: First, *Righteousnesse*, for having Christs *Righteousnesse* to justify them before God, they endeavor to live righte-

Ro 5 2.

Rom. 14

17.



ously before men. Secondly, *Peace*, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the holy Ghost*; which joy is onely left in the peace of a good conscience: and is so great, that it *a passeth all understanding*. No tongue can expresse it, no heart can conceive it, but onely he that feelles it. This is that *false* *nesse of joy*, which *b Christ* promised his Disciples, in the midst of their troubles, *a joy that no man could take from them*. The feeling of this joy, *David* upon his repentance begged so earnestly at the hands of God: *c Restore me to the joy of thy salvation*. And if the Angels in heaven *d rejoyce* so much at the conversion of a sinner: the joy of a sinner converted, must needs be exceeding great in his owne heart. It is worldly sorrow, that shews so timely upon mens heads, & fills the furrowes of their hearts, with the sorrowes of death. The godly sorrow of the godly (when God thinkes it meete to try them) causeth in them *Repentance*.

a Phi. 4 7

b Job 16.  
24.  
Vers. 22.c Psal. 51.  
12.d Lu. 15  
7. 10.e 2 Cor.  
7. 10.

tance nor to be repented of, for it doth but further their salvation. And in all such tribulation they shall be sure to have the *holy Ghost* to be their *Comforter*, who will make our consolations to abound through *Christ*, as the sufferings of *Christ* shall abound in us. But whilst a man liveth in impiety, he hath no peace, saith *Esay*: his laughter is but madnesse (saith *Solomon*) his riches are but clay, saith *Abakkuk*; nay, the *Apostle* esteemes them no better than dung, in comparison of the pious mans treasure; all his joyes shall end in woes, saith *Christ*. Let not therefore this false feare hinder thee from the practise of Piety. Better it is to go sickly (with *Lazarius*) to heaven, than full of mirth and pleasure, with *Dives* to Hell. Better it is to mourne for a time with men, than to be tormented for ever with devils.

*The seventh hindrance of Piety.*

7. And lastly, *The hope of long life*: for, were it possible, that a wicked liver thought this yeare to be his

f Ioh. 14.

16. 17.

g 2 Cor.

1. 5.

h Isa. 57.

1. 21.

i Eccl. 2.

k Aba. 2.

6.

l Phi. 3. 8

Lu. 6. 25.

*Fleres, si  
scires un-  
um tua  
tempora  
mensum.  
Rides,  
quum non  
sit forsitan  
una dies.*

*1. Morus  
Luk. 12.  
19, 20.*

*Lam. 1. 9*

*Iob 14. 1*

his last yeare: this *moneth*, his last *moneth*: this *weeke*, his last *weeke*: but that hee would change and amend his wicked life? No verily, he would use the best meanes to repent & to become a new man. But as the rich man in the Gospell promised himselfe *many yeares to live in ease, mirth, and fulnesse*, when he had not one night to live longer: so many wicked Epicures falsly promise themselves the age of many yeares, when the thredde of their life is already almost drawne out to an end. So *Ieremy* ascribes the cause of the Iewes finnes and calamities to this, that *she remembred not her last end.*

The longest space betwixt a mans comming by the *wombe*, and going by the *grave*, is but short: for man that is borne of a woman, hath but a short time to live: He hath but a few dayes, and those full of nothing but troubles. And except the practice of Piety: how much better is the state of the childe that yester-day was baptised, and to day is buried,

than

than *Methusalems*, who lived nine hundred sixty nine yeares, and then dyed? of the two, happier the *Babe* because he had lesse *sin*, and fewer *sorrowes*. And what now remaines of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingering death: so that as the Apostle protests, *a man dyeth dayly*.

Hearke in thine eare, O secure fellow, thy *life* is but a *passse of breath* in thy nostrils trust not to it. Thy Soule dwelleth in a house of clay, that will fall ere it be long; as may appeare by the dimnesse of thy *eyes*, the deafenesse of thy *eares*, the wrinkles in thy *cheekes*, the rottennesse of thy *teeth*, the weaknesse of thy *sinewes*, the trembling of thy *hands*; the Kalender in thy *bones*, the shortnes of thy *sleepe*, and every gray *haire*, as so many *Sommoners*, bids thee prepare for thy long *home*. Come, let us in the meane while walke to thy Fathers *coffin*: breake open the lidde; see here how

*Quotidie  
morimur;  
quotidie  
enim de-  
mitur pars  
vitæ &  
tunc quo-  
que cum  
crescimus  
vita de-  
crescit.  
Vives.  
1 Cor. 15.  
31.  
Isa. 2. 22.*

Iob 17. 4.

how that *Corruption is thy Father,* and the *Worme thy Mother and Sister*: seest thou how these are? so must thou be ere long, foole / thou knowest not how soone. Thy *Houre-glasse* runneth apace, and in all places, death in the meane while waiteth for thee.

Homo est  
fatalesuf-  
que ad  
40. annū,  
deinde u-  
bi agnovit  
se esse fa-  
tuum vita  
consump-  
ta est,  
Luth.

The whole of man (save what is spent in Gods service) is but a foolery: for a man, lives *forty yeares* before he knowes himselfe to be a foole; and by that time he seeth his folly, his life is finished.

Hark (*Husbandman*) before thou seest many more *crops of harvest*, thy selfe shall be ripe, and Death will cut thee down with his *sickle*. Harke (*Trades-man*) ere many fixe moneths goe over, thy last moneth will come on: after which thou shalt trace away, and trade no longer. Hark (*most grave Iudge*) within a few termes, the terme of thy life approacheth, wherein thou shalt cease to *judge others*, and go thy selfe to be *judged*. Hark (*O man of God*) that goest to the pulpit; preach this

Sermon

Sermon as it were the last that thou shouldst make to thy people. Hark (*Noble man*) lay aside the *high conceit* of thy *Honour*; *Death* ere it be long \* will lay thy honour in the dust, and make thee as base as the earth, that thou treadest under thy feet. Harke (*thou, that now readeest this booke*) assure thy selfe ere it be long, there will bee but *two holes*, where now thy *two eies* are placed, and others shall reade the truth of this lesson upon the *bare skull*, wch now thou readeest in this *little booke*. How soone I know not, but this I am sure of: that *a thy time is appointed, thy dayes are numbred, and thy very last houre is limited*, beyond which thou shalt not passe. For then, the *first borne of death*, mounted on his *pale Horse*, shall alight at thy doore: and (notwithstanding al thy *wealth, thy Honour, and the teares* of thy dearest friends) will carry thee away, bound hand & foote, as a prisoner, and keepe thy body under a load of earth, untill that day

\* *Mors*  
*seprali-*  
*gonibus*  
*equat.*

a Iob 4.  
14.  
b Iob 14.  
5.  
c Psalme  
90. 12.  
Dan. 5.  
26.  
*Stat sua*  
*cuique*  
*dies.* Vir.  
d Ioh. 13.  
1. & 11. 9  
e Iob 17.  
13.  
f Apoc.  
6. 8.

2 Cor.  
5. 10.

hPs. 9.

Heb. 3.

Pœnitent  
veniam  
p̄pon-  
dit, sed  
vivendi  
in crasti-  
num non  
p̄pon-  
it.

Chryso  
Nemo tā  
divos ha-  
buit fa-  
uentes,  
crastinum  
ut possit  
sibi pol-  
liceri.

Senec.

Heb. 3.

13.

day come, wherein thou must bee brought forth to receive according to the things which thou hast done in that body, whether it be good or evill. Oh, let not then the false hope of an uncertaine long life hinder thee, from becomming a present Practizer of Religious Piety, God offereth grace to day, but who promiseth to morrow? There are now in hell many young men who had purposed to repent in their old age: but Death cut them off in their impenitency ere ever they could attaine to the time they set for their repentance. The longer a man runs in a disease the harder it is to be cured: for custome of sin breedes hardnesse of heart; and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A Wise man being to goe a farre and foule journey, will not lay the heaviest burthen upon the weakest horse, And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old age?

age? whereas now in thy chiefeſt ſtrength thou canſt not liſt it, but art ready to ſtagger under it. Is it wiſedome for him that is to ſaile a long and dangerous voyage, to lye playing and ſleeping, whileſt the wind ſerveth and the Sea is calme, the Ship ſound, the Pilot well, Mariners ſtrong; and then ſet forth when the windes are contrary, the weather tempeſtuons, the Sea raging, the Ship rotten, the Pilot ſicke, and the Saylers languishing? Therefore, O ſenfull ſoule, begin now thy conversion to GOD, whileſt life, health, ſtrength, & youth laſteth: before thoſe a yeares draw nigh, when as thou ſhalt ſay, *I have no pleaſure in them*, God ever required in his ſervice the *b* *firſt borne*, and the *c* *firſt fruites*; and thoſe to be offered unto him without delay. So juſt *d* *Abel* offered unto God his *firſtlings* & faireſt lambes: and reaſon good; that the beſt Lord ſhould be firſt and beſt ſerved. All Gods ſervants ſhould therefore *c* *remember to ſerve their Creator in the dayes of*

a Eccleſ.

12. 1.

b Exod.

13. 2.

c Exod.

22. 29.

d Gen. 4.

4.

c Eccleſ.

12. 12.



2 Cor.  
5.10.

hPsa. 9.  
Heb. 3.

Pœnitent  
veniam  
pospon-  
dit, sed  
vivendi  
in crasti-  
num non  
pospon-  
it.

Chryso  
Nemo tā  
dixos ha-  
bit fa-  
ventes;  
crastinum  
ut possit  
sibi pol-  
liceri.

Senec.

Heb. 3.

13.

day come, wherein thou must bee brought forth to receive according to the things which thou hast done in that body, whether it be good or evil. Oh, let not then the false hope of an uncertaine long life hinder thee, from becomming a present Practizer of Religious Piety, God offereth grace to day, but who promiseth to *morrow*? There are now in hell many young men who had purposed to repent in their *old age*: but Death cut them off in their *impeni- tency* ere ever they could attaine to the time they set for their repen- tance. The longer a man runs in a *disease* the harder it is to be cured: for *custome* of sin breedes *hardnesse* of heart; and the *impediments* which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A *Wise man* being to goe a farre and foule journey, will not lay the heaviest burthen upon the weakest *horse*. And with what conscience canst thou lay the great load of re- pentance on thy *feeble* and *tyred* old age?

age? whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to saile a long and dangerous voyage, to lye playing and sleeping, whilest the wind serveth and the Sea is calme, the Ship sound, the Pilot well, Mariners strong; and then set forth when the windes are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sicke, and the Saylers languishing? Therefore, O sinfull soule, begin now thy conversion to GOD, whilest life, health, strength, & youth lasteth: before those a yeares draw nigh, when as thou shalt say, *I have no pleasure in them*, God ever required in his service the *b first borne*, and the *c first fruites*; and those to be offered unto him without delay. So jast *d Abel* offered unto God his *firstlings & fairest lambes*: and reason good; that the *best Lord* should be first and best served. All Gods servants should therefore *c remember to serve their Creator in the dayes* of

a Eccles.

12. 1.

b Exod.

13. 2.

c Exod.

22. 29.

d Gen. 4.

4.

c Eccles.

12. 12.

- f Ge. 22.  
3. of your youth; and *early* in the morning, like *Abraham*, to sacrifice unto God the yong *Isaac* of their age.
- g Ge. 43.  
3. g *Ye shall not see my face* (saith *Ioseph* to his Brethren) *except you bring your younger brother wi h you.* And how shalt thou looke in the face of *Iesus*, if thou givest thy younger yeares to the devil, & ringest him nothing but thy blind, lame, and decrepit old age? Offer it unto thy h-Prince, saith *Malachy*. If he will not accept such a one to serve him, how shall the *Prince of Princes* admit such a one to be his servant? If the iKing of *Babel* would have yong men (*wel-favoured, and such as had ability in them*) to stand in his Palace, shall the *King of heaven* have none to stand in his Courts, but the *blind and lame*, such as the soule of *David* hated? thinkst thou when thou hast served Satan with thy prime yeers, to satisfie God with thy dotage? Take heed lest God turn thee over to thy old-master againe: That as thou hast all the dayes of thy life done his work; so he may in the end pay thee thy

thy *wages*. Is that time fit to undertake by the serious exercises of repentance (*wch is the work of works*) to turne thy sinfull *soule* unto God; when thou art not able with al thy strength to turn thy *weary bones* on thy soft *bed*? If thou findest it so hard a matter now; thou shalt find it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clog thee, *pain* wil *distract* thee, the *fear* of death will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not furnished aforehand with store of *faith*, *patience*, and *consolation*: thou shalt not be able either to *meditate* thy self, or to heare the word of *comfort* from others, not to pray *alone*, nor to joyn with others to pray for thee, it may be thou shalt be taken with a *dumb* *palsie*, or such a *deadly senselesnes* that thou shalt neither *remember* God nor think upon *thine own* estate: and dost thou not wel deserve, that God should forget to save thee in thy *death*; who art so unmindfull now  
to

Mat. 7.  
12.

Heb. 12.  
7.

Mat. 25.  
11.

Apoc. 3.  
10.

to serve him in thy life? The feare of death will drive many at that time to cry, *Lord, Lord*: but Christ protesteth that he will not then know them for his. Yea, many shall then (like *Esau*) with teares seeke to repent; and yet finde no place to repentance. For man hath not free will to repent when he will, but when God will give him grace. And if mercy shewed her selfe so inexorable, that shee would not open her gates to so tender suiters as *Virgins*, to so earnest suiters as *knockers*, because they knocked too late: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that never thinkest to leave sinne, till sin first leaveth thee, and didst never yet knocke with thine *owne fist*, upon the *breasts* of a penitent heart? And justly doth her Grace deny to open the gates of *Heaven*, when thou knockest in thine *adversity*; who in thy *prosperity* wouldst not suffer Christ whilest he knocked, to enter in at the doore of thy heart. Trust not  
either

either late repentance, or long life; not late repentance, because it is much to be feared, lest that the repentance, which the *fear of death* enforceth dyes with a man dying; And the Hypocrite, who deceived others in his life, may deceive himselfe in his death. God accepteth none but *Free-will Offerings*, & the repentance that pleaseth him, must be voluntary and not of constraint.

Not *long life*, for *old age* will fall upon the necke of youth; and as nothing is more sure than death, so nothing is more uncertain than the time of dying. Yea oftentimes when ripenes of sin is hastened by outrageousnesse of sinning; God suddenly cutteth off such *vicious livers*, either with the *sword*, *intemperatenesse*, *luxury*, *surfeit*, or some other fearefull manner of sicknesse, maist thou not see that it is the *evill spirit* that perswades thee to referre thy Repentance till old age; when Experience tels thee that not one of a *thousand* that takes thy course, doth ever attaine unto it? Let Gods Holy

Spirit

*Nascentes  
morimur  
finisque  
ab origine  
pendet,  
Et pube-  
scentes  
juncta  
senectia  
premit.  
Mani.*

*Nequitias  
vite non  
finis esse  
senem.*

Spirit moove thee not to give thy  
 selfe any longer to *eate and drinke*  
*with the drunken*, lest thy Master  
 send death for thee in a day, when  
 thou lookest not for him, and in an  
 houre that thou art not aware of, and  
 so suddenly cut thee off; and appoint  
 thee thy portion with the Hypocrites,  
 where shall be weeping and gnashing  
 of teeth. But if thou lovest a long  
 life, feare God, and long for life e-  
 verlasting. The longest life here,  
 when it is come to the period, will  
 appeare to have beene but as *a* *b* rate  
 that is told; *a* *c* vanishing vapour, *a*  
*f*litting *d* shadow, *a* seeming *e* dreame  
*a* glorious flower, growing, and  
*f* flourishing in the *g* morning, but in  
 the evening cut downe and withered;  
 or like a *h* Weavers shuttle, which  
 by winding here and there, swiftly  
 unwindeth it selfe to an end. It is  
 but *a* *i* moment saith *S. Paul*, O then  
 the madnes of man! that for a mo-  
 ment of *k* sinfull pleasure, will ha-  
 zard the losse of an *l* Eternall weight  
 of glory.

These are the seven chiefe hinde-  
 rers

Mat. 27.

49.

a Deu. 30

16.

Pro. 3. 2.

Psal. 34

11, &c.

b Pl. 90.

9

c Iam. 4

4.

d Psalme

109 23

e Pl. 76.

5.

f Pl. 90. 6.

g 1 Pet. 1.

4.

h Pl. 90. 6

i Isa 38.

12.

j 2 Cor.

4 17.

k Heb. 11

25.

l 2 Cor. 4

17.

ners of *Piety*, which must be cast out, like *Mary Magdalens* seven devils, before ever thou canst become a true practizer of *Piety*, or have any sound hope to enjoy either favour from Christ by *grace*, or fellowship with him in *glory*.

Mar. 16.  
9.  
Luk. 8. 2.

### The Conclusion.

**T**O conclude all; for as much as thou seest that without Christ, thou art but a slave of sinne, Deaths vassall and Wormes meate; whose thoughts are vaine, whose deedes are vile, whose pleasures have scarce beginnings, whose miseries never know end; What Wiseman would incur these hellish torments, though he might by living in sin, purchase to himselfe for a time, the Empire of *Augustus*, the riches of *Cræsus*, the pleasures of *Solomon*, the policy of *Achitophel*, the voluptuous fare and fine apparel of *Dives*? for what should it availe a man (as our Saviour saith) to win the whole world for a time; and then to lose his soule in hell for ever.

And



Heb. 3.  
13.

And seeing that likewise thou feelt how great is thy happinesse in Christ; and how *vaine* are the hinderances, that debar thee from the same; *beware* (as the Apostle exhorteth) *of the decoitfulnesse of sinne*. For that sinne, which seemes now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy *distressed soule*; and in the meane while harden (unawares) thine *impenitent heart*.

Sinne (as a Serpent) seemes beautifull to the eye; but take heed of the sting behind: whose venomous effects if thou knowest, thou wouldest as carefully flye from sinne, as from a Serpent: for,

1. Sinne never did any man good; and the more sin a man hath committed, the more odious he hath made himselfe to God, the more hatefull to all good men.

Psal. 107  
17.

2. Sinne brought upon thee all the *evill, crosses, losses, disgraces, and sicknesses*, that ever befell thee: *Fooles* (saith David) *by reason of their transgressions, and because of their*

their iniquities, are afflicted. Jeremy in lamenting manner asketh the question: *Wherefore is the living man sorrowfull?* The holy Ghost answereth him; *Man suffereth for his sinne.* Hereupon the Prophet takes up that dolefull out cry against sinne as the cause of all their miseries, *Woe now unto us that ever we have sinned.*

Lam. 3. 10.

Lam. 5. 16.

3. If thou doest not speedily repent thee of thy sinnes, they will bring upon thee yet farre greater plagues, losses, crosses, shame and Iudgements, than ever hitherto befall thee, Reade *Levit. 26. 18. &c. Dent. 20. 15. &c.*

4. And lastly, if thou wilt not cast off thy sinne, God (when the measure of thine iniquity is full) will cast thee off for thy sinne; for as he is just, so he hath power to kill and cast into hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sinne in this life and the eternall wrath due thereto in the world to come, and be assured that thou art not one of those, who are given over to a reprobate

Gen. 15. 16.

Dan. 4.  
 24. *sence; Let then (O sinner) my coun-  
 sell be acceptable unto thee: breake off  
 thy finnes by righteousness, and thine  
 iniquities by shewing mercy towards  
 the poore: O let there (at length) be  
 an healing of thine errour. Nathan  
 used but one parable, & David was  
 converted: Ionas preached but once  
 to Ninive, and the whole Citie re-  
 pent: Christ looked but once on  
 Peter, and he went out and wept bit-  
 terly. And now, that thou art oft &  
 so lovingly intreated, not by a Pro-  
 phet, but by Christ the Lord of Pro-  
 phets: yea, that God himselfe, by his  
 Embassadors doth pray thee to be re-  
 conciled unto him: leave off thine  
 adultery with David: repent of thy  
 sins like a true Ninivite; and whilst  
 Christ looketh in mercy upon thee,  
 leave thy wicked companions, and  
 weepe bitterly; for thine offences.*

2 Sam.  
 12. 13.  
 Ion. 3. 5.  
 &c.  
 Luk. 22.  
 62.

2 Cor. 5.  
 20.

Content not thy selfe with that  
 formall Religion, which unregene-  
 rate men have framed to themselves  
 in stead of sincere devotion: for, in  
 the multitude of opinions most men  
 have almost lost the practice of true  
 Religion,

*Religion.* Thinke not that thou art a Christian good enough, because thou dost as the most, and art not so *bad* as the most. No man is so wicked, that he is addicted to all kinde of vices (so there is an *Antypathy* twixt some vices :) But remember that *Christ* saith, *Except your righteousnesse shall exceede the righteousnes of the Scribes and Pharisees, yee shall in no case enter into the Kingdome of Heaven.* Consider with thy selfe, how far thou comest short of the *Pharisees* in *fasting, praying, frequenting the Church,* and in *giving of Almes.* Thinke with thy selfe how many *Pagans,* who never knew *Baptisme,* yet in *morall vertues, and honesty of life,* do go farre beyond thee. Where is then the life of *Christ* thy *Master?* and how farre art thou from being a *true Christian?* If thou dost willingly yeeld to live in any one grosse sin, thou canst not have a *regenerated soule;* though thou reform'st thy selfe like *Herod* from many other vices. A true Christian must have

Mat. 5.  
20.

Mat. 6.  
10.

Dan. 4.  
 24. *sence; Let then (O sinner) my counsell be acceptable unto thee; breake off thy sinnes by righteousness, and thine iniquities by shewing mercy towards the poore: O let there (at length) be an healing of thine error. Nathan used but one parable, & David was converted: Jonas preached but once to Ninive, and the whole Citie repented: Christ looked but once on Peter, and he went out and wept bitterly. And now, that thou art oft & so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himselfe, by his*  
 2 Sam.  
 12. 13. *Embassadors doth pray thee to be reconciled unto him: leave off thine adultery with David: repent of thy sins like a true Ninivite; and whilst*  
 Ion. 3. 5. *Christ looketh in mercy upon thee, leave thy wicked companions, and weepe bitterly for thine offences.*  
 &c.  
 Luk. 22. 62. *Content not thy selfe with that*  
 2 Cor. 5. 20. *formall Religion, which unregenerate men have framed to themselves in stead of sincere devotion: for, in the multitude of opinions most men have almost lost the practice of true*

*Religion,*

*Religion.* Thinke not that thou art a Christian good enough, because thou dost as the most, and art not so *bad* as the most. No man is so wicked, that he is addicted to all kinde of vices (so there is an *Antypathy* twixt some vices :) But remember that *Christ* saith, *Except your righteousnesse shall exceede the righteousnes of the Scribes and Pharisees, yee shall in no case enter into the Kingdome of Heaven.* Consider with thy selfe, how far thou comest short of the *Pharisees* in *fasting, praying, frequenting the Church, and in giving of Almes.* Thinke with thy selfe how many *Pagans*, who never knew *Baptisme*, yet in *morall vertues, and honesty of life*, do go farre beyond thee. Where is then the life of *Christ thy Master*? and how farre art thou from being a *true Christian*? If thou dost willingly yeeld to live in any one grosse sin, thou canst not have a *regenerated soule*; though thou reform'st thy selfe like *Herod* from many other vices. A true Christian must have

Mat. 5.  
20.

Mat. 6.  
10.

Iam. 2. 10.

1 Pct. 2. 1.

Mat. 7. 14.

Mat. 19. 23

Mat. 7. 14.

&amp; 22. 14.

Luke 13.

24.

spect to walke in the *truth* of his heart, in all the Commandements of *God* alike : for (saith *S. Iames*) *He that shall offend in one point of the Law (wiltully) is guilty of all.* And *Peter* bids us *lay aside* (not some but) *all malice, guile and hypocrisies, &c.* One sinne is enough to damne a mans soule, without *Repentance* : dreame not to go to heaven, by any *nearer, or easier way* than *Christ* hath trained to us in his Word. The way to heaven is not *ease, or common*, but *strait and narrow* : yea so *narrow*, that *Christ* protesteth that a *Rich man shall hardly enter into the Kingdome of Heaven*, and that those who *enter*, are but a *few* : and that those *few* cannot get in, but by *striving* : and that some of those who *strive* to enter in, shall *not be able*. This all *Gods Saints* (whilest they here lived) knew well: when with so often *fastings*, so earnest *prayers*, so frequent hearing the *Word*, and receiving the *Sacraments*, and with such abundance of *teares*, they devoutly begged at the hands of *God* for

for Christs sake to be received into his Kingdome.

If thou wilt not beleewe this truth; I assure thee that the devill, which perswades thee now, that it is easie to attaine Heaven, will tell thee *hereafter*, that it is the hardest businesse in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soule; and to go the right and safe way to Heaven: get forthwith (like a *wise Virgin*) the *Oyle of Piety* in the *Lampe of thy Conversation*; that thou mayest be in a *continuell readinesse to meete the Bridegroom*, whether he commeth by Death, or by Iudgement. Which that thou mayest the better doe; let this be thy *dayly practice*.

Mat. 25.1.

*How a private man must begin the morning with Piety.*

**A**S soone as ever thou awakest in the morning, keepe the doore of thy heart first shut, that no *Earthly thoughts* may enter, before that



<sup>a</sup> *Primi-*  
*tia oris*  
*& cordis*  
*Deo offe-*  
*rendæ.*

Amb in  
Psal. 119

Exo. 27

20, 21

Exod. 30

6, 7.

Psal. 14.

1, 2.

that God be come in first: and let him (before all others) have the <sup>\*</sup> first place therein. So all evill thoughts, either will not *dare* to come in; or shall the easier be *kept out*; and the heart will more savour of *Piety* and *godlines* all the day after. But if thy heart be not (at the first waking) filled with some meditations of God, and his Word; and dressed like the *Lampe* in the *Tabernacle* every morning and evening, with the *oyle* of *Gods Word*; and perfumed with the sweet *Incense* of *prayer*: *Satan* will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the *service* of *God* all the day after, sending forth nothing, but the stench of corrupt and lying words, and of rash and *blasphemous* Oathes.

Beginne therefore every dayes worke, with *Gods Word* and *Prayer*: and offer up unto God upon the *Altar* of a <sup>a</sup> *contrite* heart, the <sup>b</sup> *groanes* of thy *Spirit*, and the <sup>c</sup> *calves* of thy *lips*, as thy morning sacrifice, and the *first fruites* of the day:

<sup>a</sup> Psal. 51.

<sup>b</sup> Rom. 8.

<sup>c</sup> Hos. 13

2.

day : and as soone as thou awakelt,  
say unto him thus;

*A short Soliloquie, when one first  
wakes in the Morning.*

**M**Y soule waiteth upon thee, O  
Lord; more than the Morning  
Watch, watcheth for the Morning.  
O God, therefore be mercifull un-  
to me, and blesse mee, and cause thy  
face to shine upon me : fill mee with  
thy mercy this Morning, so shall I re-  
joyce and be glad all my dayes.

Ps. 130. 6  
Psa. 67. 1.

*Meditations for the Morning.*

*Then meditate,*

**I** H O W Almighty God can ( in  
the Resurrection ) as easily  
raise up thy body cut of the grave,  
from the sleepe of death; as hee  
hath this Morning wakened thee  
in thy bed, out of the sleepe of na-  
ture. At the dawning of which re-  
surrection day, Christ shall come to be  
glorified in his Saints: and every one  
of the bodies of the thousands of  
his Saints (being fashioned like unto

Ps. 90. 14  
2 Thess.  
1. 10.  
Iude ver.  
14.  
Phil. 3.  
21.  
Mat. 13.  
6. & 17  
2.

Luke 9.  
31.

Acts 17.

31.

1 Cor. 6. 3.

Jude v. 15.

Lu. 14. 14.

his *glorious* body) shal shine as bright as the *Sun*. All the *Angels* shining likewise in their glory: the body of *Christ* surpassing them all in *splendor* and glory: and the *Godhead* excellen<sup>g</sup> it. If the rising of one *Sun*, make the Morning skie so *glorious*; what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies, farre brighter than the *Sunne*, shall appeare and accompany *Christ*, as his glorious traie, comming to keepe his generall *Session* of *righteousnesse*, and to judge the wicked *Angels*, and all ungodly *Men*? and let not any transitory profit, pleasure, or vaine glory of this day, cause thee to lose thy part and portion of the *externall* blisse and glory of that day, which is properly termed the *Resurrection of the just*. Beasts have bodily eyes, to see the *ordinary* light of the day: but endeavour thou with the *eyes of faith*, to fore see the *glorious* light of the day.

2. That thou knowest not how neare the evill spirit (which night and

and day like a roaring Lyon, walketh about seeking to devour thee) was unto thee whilst thou sleepest, and wast not able to helpe thy selfe: and that thou knowest not what mischief he would have done to thee, had not God hedged thee and thine, with his ever waking providence, and guarded thee with his holy and blessed Angels.

3. If thou hearest the Cock crow; remember Peter to imitate him: and call to mind that Cocke crowing sound of the last Trumpets, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldst wish to be then: Lest at that day thou wilt wish, that thou hadst never scene this: yea curse the day of thy naturall birth, for want of being new borne by spiritnall grace. \* When the Cocke crows, the Thiefe despaires of his hope, and gives over his nights enterprize: So the devill ceaseth to tempte or attempt any further, when he heares the

Kas

devout

I Pet. 5. 8.  
Iob 1. 7.Iob 1. 10.  
Psa. 121. 4.  
Ps. 34. 7.  
& 119. 11.  
Gen. 3. 2.  
I. 2.2 Reg. 7.  
6. 16.  
Luk. 22.  
61, 62.Jer. 20. 14.  
Iob 3. 1.  
Tit. 3. 5.  
\* Gallo a-  
nente, sus-  
as Latio  
relinquit  
insidias.  
&c.  
Amb.  
Hexam.  
li. 5. c. 24.

devout Soule wakening her selfe with Morning prayer.

Psa. 139.  
2, 3.

Gen. 31.  
55. & 32.  
1, 2.  
Psal. 91.  
5. 11.  
A&E. 12.  
11.

4 Remember that Almighty God is about thy bed, and seeth thy downe-lying, and thy up-rising: understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, doe also behold how thou *wakest* and *risest*. Doe all things th refore as in the awefull presence of God, and in the sight of his holy *Angels*.

5 As thou art putting on thine apparell, remember, that they were first given as covering of shame; being the filthy effects of sin: and that they are made but of the offals and excrements of dead beafts. Therefore, whether thou respect the *stuffe*, or the first *institution*, thou hast so little cause to be proud of them, that thou hast great cause to be *humbled* at the sight and wearing of them: seeing the *richest* apparell are but *fine* covers of the *soul*, lest shame. Meditate rather, that

as thine apparell serves to cover thy shame, and to *sexe* thy body from cold: so thou shouldst be as careful to cover thy soule with that wedding garment, which is the righteousness of Christ, and (because apprehended by our faith) called the righteousness of the Saints: Lest whilest we are richly apparelled in the sight of men, wee be not found to walke naked, (so that all our filthinesse be seene) in the sight of God. But that with *his* righteousness (as with a Robe) we may cover our selves from perpetuall shame; and shield our souls from that fiery cold that will procure it *fi*re and gnashing of teeth. And withall consider how blessed a people were our Nation, if every silken suit did cover a sanctified soule. And yet a man would thinke; that on whom God bestowed most of these outward blessings, of them hee should receive greatest inward thanks. But if it prove otherwise; their reckoning will prove the heavier in the day of their accounts.

M. t. 22  
11.  
Rcm. 13.  
14.  
1 Cor. 1.  
30.  
Phil. 3.9  
Apcc 19.  
18.  
Ephe. 4.  
24.  
Apcc. 16  
15.

Matt. 22  
13.

Luke 12.  
48.

Lam. 3.  
23.  
Ps. 19.5.

Wis. 15.  
20.

6. Consider how Gods mercy is renewed unto thee *every morning*, in giving thee (as it were) a new life: and in causing the Sun, after his uncessant race, to rise againe to give thee *light*. Let not then his *glorious* light burne in vaine: but prevent rather (as oft as thou canst) the *Sun rising*, to give God *thanks*; and kneeling downe at thy bed side salute him at the *day spring* with some devout *Antelucanum*, or Morning *Soliloquie*: containing an humble confession of thy *sinnes*, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his *Church*, thy *selfe*, and all that doe belong unto thee.

*Briefe directions how to read the holy Scriptures, once every yeere over, with ease, profit and reverence.*

**B**Ut for as much that as faith is the *soule*; so reading and meditating of the *Word* of God, are the *Parents*

*Parents of Prayer:* Therefore before thou prayest in the *Morning*, first, reade a chapter in the *Word of God*: then meditate a while with thy selfe how many *excellent things* thou canst remember out of it.

As first; what good counsels or exhortations to good workes, and to a holy life.

Secondly, what threatnings of judgements against such and such a sinne: and what fearefull examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promileth to *Patience*, *Chastity*, *Mercy*, *Almes deedes*, *Zeale* in his service, *Charity*, *Faith*, and *trust* in God, and such like Christian virtues.

Fourthly, what gracious Deliverance God hath wrought: and what speciall blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine owne heart, and read not these *Chapters*, as matters *Historicall*



ricall discourse: but as if they were so many *Letters* or *Epistles* sent downe from God out of Heaven unto thee: for *whatsoever* is written, is written for our learning, Rom. 15. 4.

Sixthly, reade them therefore with that reverence, as if God himselfe stood by, and spake these words unto thee, to excite thee to those *vertues*, to dissuade thee frō those *vices*: assuring thy selfe, that if such *sins* (as thou readest there) be found in thee without repentance, the like *plagues* will fall upon thee: but if thou doest practise the like *pittie* and *vertuous* deeds, the like  *blessings* shall come unto thee and thine.

*Epistoli  
dicit.*

In a word; apply al that thou read est in holy Scripture, to one of these two heads chiefly; either to confirme thy *faith*, or to encrease thy *repentance*, for as *Sustine & Abstinence*, beare and forbear was the Epitome of a good Philosophers life, so *Crede & Resipisce*, believe and repent, is the whole summe of a true Christians profession. One Chapter thus

thus read with *understanding*, and meditated with *application*, will better feede and comfort thy soule, than *five* read and runne over without marking their *scope* or *sense*, or making any use thereof to thine owne selfe. If in this manner thou shalt read three Chapters every day: *one in the morning*, another at *noone*, and the *third at night*, (reading so many *Psalmes* instead of a Chapter, as our *Church Liturgie* appoints for Morning or Evening Prayer) thou shalt read over all the *Canonicall* <sup>a</sup> Scripture in a *yeare*; except sixe Chapters, which thou maist adde to the *task* of the last day of the *yeare*. The reading of the Bible in *order*, will helpe thee the better to understand both the *History* and *scope* of the holy Scripture.

And as for the <sup>b</sup> *Apocrypha*, being the dayes of the *yeare*) there will remaine but sixe, which thou mayest dispose of as is prescribed. *b* *Hoc viginti duos libros lego: cum Apocryphus vero n. hic habeas negotii hastantium stud. ofe med. tare Scripturas, quas in Ecclesia confidenter legimus. Multo prudent ores te & Religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesia, non tr. sordidari illius terminos, Ac veteris Testamenti (ut d. l. m. est) v. ginti duos med. tare libros Cyrillus, Hierosolymitan, Catech. 4.*

<sup>a</sup> In the Canonical Books of the Old Testament there are 93 Chapters: but distributing the 150. Psalmes into 90. parts, thou shalt finde but 847. which being added to 250. (the number of the Chapters in the New Testament will amount to 1107.

dividing which by three it to 365. (the number of

but

but penned by *mans spirit*; thou mayest reade them at thy pleasure: but beleeeve them so farre as they agree with the *Canonicall Scripture*, which is endited by the *holy Ghost*.

But it may be thou wilt say, that thy businesse will not admit thee so much time, as to *reade every Morning a Chapter, &c.* O man, remember that thy life is but short, and that *all this businesse* is but for the use of this *short life*: but *salvation or damnation is everlasting*! Rise up therefore every morning by so much time the earlier: defraud thy *foggy flesh* of so much *sleepe*, but rob not thy *soule* of her food, nor God of his service: And serve the *Almighty* duly whilest thou hast *time and health*.

Having thus read thy Chapter, as thou art about to pray, remember, that *God is a God of holines*, whereof he warneth us by repeating so often, *d Be ye holy, for I am Holy*. And when he *devoured* with a sudden fire, *Nadab and Abihu*, for offering unto him *Incense with strange fire*, (like those now a-dayes, who offer

c Ex. 26.

36.

d Lev. 21.

44. & 19.

25 & 20. 7.

1 Pet. 2. 5.

c Lev. 10.

25.

offer Prayers from hearts fraught with the fire of *lust* and *malice*;) the Lord would give no other reason of his *Judgements* but this, *I will be sanctified in them that come neare me.* As if he should have sayd, if I cannot be sanctified *by them*, who are my servants, in serving me with that holinesse that they should, I will be sanctified *on them*, by confounding them with my just judgements, which their lewdnesse doth deserve. God therefore cannot abide any wilfull uncleannesse, of filthinesse in them, who serve him: in so much that he commanded the *Israelites*, that when they were in *Campe* against their enemies they should dig a *hole* with a *paddle*, and cover their excrements: his reason is, *For the Lord thy God walketh in the midd:st of thy Campe, to deliver thee, and to give thee thine enemies before thee: therefore thy Hoast shall be holy, that he see no filthy thing in thee, and turne away from thee.*

If he will have men to be so holy  
in

Verse. 3.

Dan. 23.  
13, 14.

Job 11  
13, 14.

Iſa. 1. 15

in time of *war* in the *Field*: how much more holines expecteth he at our hands, in time of *peace*, in our houses? therefore saith Zophar in *Job*: If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquitie be in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacle. For, as *Eſay* saith; if there be any uncleannesse in our hands, (that is, any sinne whereof wee have not repented) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not heare our prayers. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sinne: and that thy mind is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, & adorned thy body with apparell which becometh thy calling, and the Image of God, which thou bearest; shut thy chamber doore, and kneele downe at thy bedside, or some other convenient place, and in reverent manner

ner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention* of thy *soule*, offer up unto God from the Altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these, or the like words.

*A Prayer for the Morning.*

**O** Most mighty and glorious God, full of incomprehensible Power, and Majesty, whose glory the *very Heaven of Heavens* is not able to containe : looke downe from Heaven, upon me thine unworthy *servant*, who here *prostrate* my selfe at the *Footstool* of thy *Throne of Grace*. But looke upon me, O Father, through the *merits* and *mediation* of *Iesus Christ*, thy *beloved Sonne*, in whom only thou art well pleased. For of my self I am not worthy to stand in thy presence, or to speake with mine *uncleane lips* to so holy a God as thou art. For thou

1 King. 8.  
27.

Psa. 132.  
7.

Heb. 4.  
16.

Dan. 9.  
18.

Mat. 3.  
17.

I say 6. 5.

Fla. 31. 5. thou knowest that in *sin* I was con-  
 ceived and borne, and that I have li-  
 ved ever since in iniquity: so that I  
 have broken all thy holy *Comman-*  
 dements, by sinfull *motions*, uncleane  
 thoughts, evill words, and wicked  
 workes: omitting many of those du-  
 ties of Piety which thou requirest  
 for thy service, and committing ma-  
 ny of those vices, which thou (un-  
 der the penalty of thy displeasure)  
 hast forbidden.

Gen. 6. 5.  
 Mat. 15.  
 19.  
 Mat. 12.  
 34.  
 Psal. 140.  
 1, 2.  
 Dan. 9. 10.  
 Dan. 9. 11.  
 Lev. 26.  
 14 & c.

[Here thou must confesse unto  
 God thy secret sinnes, which doe  
 most burthen thy conscience: with  
 the circumstances of the time, place  
 person, and manner, how it was  
 committed, saying, *But more espe-*  
*cially, O Lord, I doe here with grieve*  
*of heart unto thee, &c.*

Dan. 2. 27.  
 26.  
 Dan. 9. 11.  
 Gal. 3. 10.  
 Efd. 6. 13.

Lam. 3. 22.

And for these my sinnes, O Lord, I  
 stand here guilty of the *curse*, with  
 all the miseries of this life, and ever-  
 lasting torments in hell fire, when  
 this wretched life is ended, if thou  
 shouldest deale with me according  
 to my deserts. Yea Lord, I confesse  
 that it is *thy mercy which endureth*  
 for

for ever, and thy compassion which never failes: that is the cause that I have not been long agoe consumed. But with thee, O Lord, there is mercy and plenteous redemption. In the multitude therefore of thy mercy, and confidence in Christs meritts, I entreat thy divine Majestie, that thou wouldest not enter into judgement with thy servant neither be extreame to marke what I have hitherto done amisse: for if thou doest, then no flesh can be justified in thy sight; nor any living stand in thy presence. But be thou mercifull unto me, and wash away all the uncleannesse of my sinne; with the merits of that precious blood, which Iesus Christ hath shed for me. And seeing that he hath borne the burthen of that curse, which was due for my transgressions: O Lord, deliver me from my sins, and from all those Judgements which hang over my head, as due unto me for them: and separate them as far from thy presence, as the East is from the West: bury them in the buriall of Christ, that they may never have power

Psa. 130. 4.

1. sal. 5. 7.

Psal. 135.

Psal. 14.

Eze. 36. 25.

1. Ioh. 1. 9.

Gal. 3. 13.

Psal. 103.

12.



Col. 2. 12

13.

Ephe. 2.

5, 6.

Iohn 1.

29.

Psal. 51.

7. 10.

Gal. 4. 24

25.

Lu. 1. 74.

75.

Mat. 24.

13.

power to rise up against mee, to shame me in this *life*, or to condemne me in the world which is to come. And I beseech thee, O Lord, not onely to wash away my sins with the *blood* of thine immaculate *Lambe*, but also to purge my *heart* by thy holy *Spirit*, from the drosse of my naturall corruptions: that I may feel thy *Spirit* more and more *kill*ing my *sinne*, in the power and *practise* there: so that I may with more freedome of *minde*, and liberty of *will*, serve thee the *everlasting* God in *righteousnesse* and *holinesse* this day. And give me grace, that by the direction and assistance of the same thy holy *Spirit*, I may persevere, to be thy *faithfull* and *unfained* servant unto my lives end: that when this *mortall* life is ended, I may be made a partaker of *immortality*, and *everlasting happines* in thy heavenly kingdome. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend and end that *small number* and remnant of dayes, which thou  
hast

hast appointed for mee to live in this vale of misery; *Teach me so to number my dayes, that I may apply my heart unto wisdom:* and as thou doest adde dayes unto my life; so, good Lord, I beseech thee, adde *repentance & amendment* to my dayes; that as I grow in *yeares*, so I may encrease in *grace*, and favour with thee, and all thy people. And to this end, give unto mee a supply of all those graces, which thou knowest to be *wanting* in mee, and *necessary* for me, with an increase of all those good gifts, wherewith thou hast already endowed me: that so I may be the better *inabled* to leade such a *godly life, and honest conversation*: as that thy Name may thereby be glorified, *others* may take good example by mee, and my *soule* may more cherefully feed on the peace of a good *conscience*, and be more replenished with the joy of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I give thee most humble and hearty *thanks*, for all those blessings which

Psal 90.  
11.

Rom. 14.  
17.

Eph. 1. 4.  
 M t. 23.  
 34.  
 Gen. 9. 6.  
 Eph. 4. 24.  
 Col. 3. 10.  
 Rom. 8. 28.  
 Mat. 22. 3.  
 Rom. 1. 16.  
 Rom. 16.  
 25. 26.  
 1 Pet. 2.  
 18, 19.  
 Apoc. 5. 9.  
 Rom. 3. 28.  
 Gal. 2. 10.  
 Eph. 1. 3.  
 1 Cor. 9.  
 11.  
 1 Pet. 1. 2.  
 2 Pet. 3. 9.

which of thy goodnesse thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternall purpose *elect*ed me before the foundation of the world was laid, unto salvation in *Iesus Christ*: for that thou hast created me after thine *owne Image*, and hast begun to restore that in me which was lost in our first parents: for that thou hast effectually called me by the working of thy spirit, in the *preaching* of the Gospell, and the receiving of the *Sacraments*, to the knowledge of thy saving grace and obedience of thy blessed will: for that thou hast bought and *redeemed* me with the blood of thine *only begotten Sonne*, from the torments of *Hell*, and thrall of *Satan*: for that thou hast by *faith* in *Christ*, *freely justified* me, who am *by nature the Child of wrath*: for that thou hast in good measure *satisfied* mee by thy holy Spirit, and given me so large a time to repent, together with the meanes of repentance I thanke thee likewise, good Lord,  
 for

for my life, health, wealth, food, raiment, peace, prosperity and plenty : and for that thou hast preserved me this night, from all perils and dangers of body and soule, and hast brought me safe to the beginning of this day. And as thou hast now wakened my body from sleepe : so I beseech thee waken my soule from sinne, and carnall security : and as thou hast caused the light of the day to shine in my bodily eyes : so, good Lord, cause the light of thy Word, and holy Spirit, to illuminate my heart : and give me grace as one of thy children of light, to wake in all holy obedience before thy face this day : and that I may endeavour to keepe faith and a cleare conscience towards thee, and towards all men, in all my thoughts, words, and dealings. And so good Lord, blesse all my studies and actions, which I shall take in hand this day ; as that they may tend to thy glory, the good of others, and the comfort of mine owne soule and conscience in that day, when I shall make my finall

Ephes. 5. 13

Luk. 16. 8.  
Phil. 2. 15.  
Act. 24. 16

L

accounts

Zach. 3. 2.

Psal. 34. 7.

Psa. 91. 11

Psal. 31. 5

Luk. 23. 46

Neh. 1. 2.

31.

accounts unto thee for them. Oh my God, keepe thy servant, that I doe no *evill* unto any man this day: and let it be thy blessed will, not to suffer the *Devill*, nor his wicked *angels*, nor any of his *evill members*, or my malicious *enemies* to have any power to do me any hurt or violence. But let the *eye* of thy holy providence watch over me for *good* and not for *evill*: and command thy holy *Angels* to pitch their *Tents* round about me, for my defence and safetie in my going out, and coming in, as thou hast promised should doe about them that feare thy name. For, into thy hands, Father, I doe here commend my soule, and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whosoever thou takest into thy custody, cannot perish, nor suffer any hurt or harme. And if I at any time this day, shall through *frailtie* forget thee, yet Lord, I beseech thee, do thou in *mercy* remember me. And I pray not unto thee, O Father

Father, for my selfe alone, but I beseech the alto bee mercifull unto thy whole Church, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the Devill, the World and Antichrist. Give thy Gospell a free and a joyfull passage through the world, for the conversion of those, who belong to thine Election and Kingdome.

Blesse the Churches and Kingdomes (wherein we live) with the continuance of Peace, Iustice, and true Religion. Defend the Kings Majestie, from all his enemies, and grant him a long life, in health, and all happinesse, to raigne over us. Blesse our gracious Queene Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue. Encrease in them all heroicall gifts & spirituall graces, which may make them fit for those places, for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers, & Magistrates of this Church

L 2

and

Psal. 5 1.  
18, 19.  
Isa. 39 8.  
Isa. 7 2.  
1 15.  
1 Tim. 2. 2  
Heb. 6. 10.  
1 Tim. 2. 2

1am 5, 15.

Heb. 1. 33.

1 Cor. 10.

13.

2 Tim. 2, 9

2 Cor. 1. 5

&amp;c:

Mat. 25.

12, &amp;c:

Apos. 22,

10.

and Common-wealth, to governe the *Commons in true Religion, justice, obedience, and tranquillity*. Be mercifull unto all the *Brethren* which feare thee, and call upon thy *name*. And comfort as many among them as are *sicke*, and comfortlesse in *body*, or *minde*: especially bee favourable to all such as *suffer* any trouble or persecution for the *testimony* of thy truth, and Holy *Gospel*: And give them a gracious *deliverance* out of all their troubles, which way it shall seeme best to thy wisdome: for the glory of thy *name*, the further enlarging of the *truth*, and the more ample increase of their owne comfort & consolation. Hasten thy comming; O blessed *Saviour*, and end these sinfull dayes. And give me grace that like a *wise Virgin*, I may be prepared with *Oyle* in my *Lampe*, to meete thee the *sweete Bridegroom* of my Soule at thy comming, whether it be by the day of *death*, or of *judgement*: and then, Lord Iesus, come when thou wilt, *even Lord Iesus come*

*come quickly.* These, and all other graces which thou knowest needfull and necessary for mee, this day and evermore, I humbly begge and crave at thy hands, O Father: giving thee thy glory, in that forme of Prayer, which Christ himselfe hath taught me to say unto thee.

*Our Father which art in Heaven,  
Hallowed be thy Name, &c.*

*Meditations, to stirre us up to  
Morning Prayer.*

**I**F when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate, that Prayer is thy *spirituall sacrifice*, wherewith God is well pleased: and therefore it is so displeasing to the devill, and so irksome to thy flesh. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise: assuring thy selfe, that it doth by so much the more please God, by how much the more

Heb. 13.  
15, 16.



it is unpleasing to thy flesh.

Psal. 14. 4.  
Psal. 53. 4.

Iob 13. 4.

Ro. 10. 13.

Zach. 12.  
10.

2 Forget not how the *Holy Ghost* puts it down as a speciall note of reprobates: *they call not upon the Lord: they call not upon God.* And when *Eliphaz* supposed that *Iob* had cast off the feare of God, and that *God* had cast *Iob* out of his favour; he charged him that hee restrained prayer before *God*; making that a sure note of the one, and a sufficient cause of the other. On the other side, that *God* hath promised, that *whosoever shall call on his name shall be saved.* It is certaine that he who maketh no conscience of the duty of Prayer, hath no grace of the holy Spirit in him. For the Spirit of grace and of prayer are one: and therefore grace and prayer goe together. But hee that can from a penitent heart (morning and evening) pray unto *God*: it is sure, that hee hath his measure of grace in this world: and he shall have his portion of glory in the life which is to come.

3 Remember, that as loathing of meate, and painefulnesse of speaking

king are two *Symptomes* of a sicke body: so *irkesomenesse* of praying when thou talkest with God, and carelesnesse in hearing, when God, by his *Word* speakes unto thee, are two *sure signes* of a sicke soule.

4 Call to minde the zealous devotion of the Christians in the *Primitive Church*: who spent many whole nights and vigils in *watching* and *praying* for the forgivenessse of their sinnes: and that they might be found ready at the comming of Christ. And how that *David* was not content to pray at *Morning*, at *Evening*, and at *Noone*: but hee would also rise up at *Midnight* to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one houre in *praying*, what chiding dost thou deserve, who thinkest it too long to continue in prayer but one quarter of an houre? If thou hast spent divers hours in seeing a vaine *Maske* or a *Play*; yea whole dayes and nights in *carding* and *dicing*, to please thy *flesh*; be ashamed to think

Psa. 55. 16  
17.  
Psa. 119. 6  
Mat. 26. 40

a Prayer of a quarter of an houre long, to be too long an exercise for the service of God.

5 Consider that if the *Papists* in their blind superstition, doe in an *unknowne* and therefore a *unedifying* Tongue (fit only for the children of *b mysticall Babylon*) mutter over upon their *c Beades*, every morning and evening, so many scores of *Ave-Maries*, *Pater-nosters*, and Idolatrous prayers: how shall they in their *superstitious* devotion, rise up in judgement against thee, professing thy selfe to be a true worshipper of Christ? if that thou thinkest these Prayers to bee too long a taske, being shorter for quantity than theirs, but farre more profitable for quality, tending onely to *Gods* glory, and thy good; and so compiled of Scripture phrase, as that thou mayst speake to God, as well in his owne holy words, as in thine owne native language. Be ashamed, that *Papists* in their *superstitious* worshipping of creatures, should shew themselves more devout

a 1 Cor. 14

15. & 10.

26, 27.

b Gen. 11.

79.

Apo. 17. 5.

c A superstition.

Qui floin-

feris nu-

merant sua,

murmura

baccus.

Manf.

Alphonf.

lib. 4.

vout than thou, in the sincere worshipping of the true & only God. And indeed, a prayer in private devotion, should be one continued speech, rather than many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keepe thee from prayer, or to distract thee in praying: remember that those are the *Fowles* which the *evill one* sends to devoure the good seed, and the carcases of thy Spirituall Sacrifices: but endeavour, with *Abraham* to drive them away. Yet notwithstanding, if thou perceivest at sometimes, that thy spirits are dull and thy minde not apt for prayer, and holy devotion: strive not too much for that time; but *humbling* thy selfe at the sence of thine infirmity and dulnesse, knowing that God accepteth the willing minde, (though it bee oppressed with the heavinessse of the flesh) endeavour the next time to recompense this dulnesse, by redoubling thy zeale, and for the time present, command thy

L 5

soule

d Iohn 17.  
3.

e Vox contin-  
nuata, non  
conciſa, &  
rupta ut  
barrologia  
vitetur.

Perkins  
de unicas-  
sion conci.  
c. 10.

Mat. 13. 4.

19.  
Gen. 25.

11.

Math. 26.

41.

1 Cor. 8.

12.

soule to God in this, or the like short Prayer.

*Annother shorter Morning Prayer.*

**O** Most gracious GOD, and mercifull FATHER, I thine unworthy Servant, doe here acknowledge that as I have beene borne in sinne, so I have lived in iniquitie, and broken every one of thy Commandements, in thought, word, and deede, following the desires of mine owne Will, and lusts of my flesh, nor caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in Hell fire, if thou shouldest but deale with me according to thy Justice, and my desert. Wherefore, O heavenly Father, I beseech thee (for thy Son Iesus Christ his sake, and for the merits of that bitter death and bloody Passion, which I beleieve that hee hath suffered for me) that thou wouldest pardon and forgive

forgive unto me all my *sins*, and deliver me from the *shame* and *vengeance*, which is due to me for them. And send thy holy *Spirit* into my *heart*, which may assure mee that thou art my *Father*, and that I am thy *childe*, and that thou lovest me with an unchangeable love; and let the same thy good *Spirit* lead me in thy *truth*, & crucifie in me more and more, all worldly and carnall *lusts*, that my *sins* may more and more die in me; and that I may serve thee in *unfained* righteousness and holiness this day, and all the dayes of my life: that when this mortall life is ended, I may (through thy mercy in *Christ*) be made a partaker of everlasting *glory* in thy heavenly Kingdome: and here, O Lord, from the bottome of my heart, I thanke thee for all thy blessings which thou hast bestow'd upon my soule and body: for *electing* mee in thy love, *redeeming* me by thy Son, *sanctifying* me by thy Spirit, & *preserving* me from my youth up, untill this present day and houre, by thy most gracious providence. T

I thanke thee more especially, for that thou hast defended mee this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keepe me this day from all evill that may hurt me, and from falling to any grosse sinne that should offend thee. Set thy feare before mine eyes, and let thy spirit so rule my heart, that all that I shall *thinke, doe or speake*, this day, may tend to thy glory, the good of others, and the peace of mine owne conscience. And to this end, I commend my *selfe*, and all my wayes & actions, together with all that doe belong unto mee, unto thy gracious *direction & protection*; praying thee to keepe both them and me from all *evil*: and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyranny of the world; and of Antichrist; Preserve our gracious *King* from all conspiracies and treasons: grant him a long and prosperous Raigne over us. Blesse our gracious  
Queene

Queene *Mary*, Prince *Charles*, the *Lady Mary*, the *Lady Elizabeth* & her Princely issue: endue them with thy grace, and defend them from all evill. Blesse all our *Ministers* and *Magistrates*, with those graces and gifts, which thou knowest necessary for their places. Be favourable to all that feare thee, and tremble at thy Iudgements: comfort all those that are sick and comfortlesse; Lord keepe me in a continuall readinesse, by faith and repentance, for my last end: that whether I live or dye, I may be found thine owne, to thine eternall glory, and mine everlasting *salvation*, through *Iesus Christ* my only Savior. In whose blessed name I beg these mercies at thy hands, & give unto thee thy praise and glory, in that prayer, which hee hath sanctified with his owne lips, saying, *Our Father which art in heaven, &c.*

*Further meditations, to stirre us up to Prayer in the Morning.*

**T**Hink not any *businessse* or *haste* (though never so great) a sufficient



cient *excuse* to omit prayer in the Morning, but meditate :

1 That the *greater* thy businesse is ; by so much the *more* need thou hast to pray for Gods good speed and blessing thereon : seeing it is certaine, that *nothing* can prosper without his blessing.

2 That many a man when hee thought himselfe surest, hath beene soonest crossed, so maist thou.

Quem des  
vidit venis  
ens super  
bum, Hunc  
des vidit  
fugientem  
Senec.  
Nescis  
quid vesper  
serus vehat  
Varro.

3 That many a man hath gone out of his doore, and never come in againe. Many a man who rose well and lively in the morning, hath beene seene a dead man eare night. So may it befall thee : and if thou be so carefull ( before thou goest abroad ) to drinke, to fence thy body from ill ayres ; how much more carefull shouldest thou be to pray, to preserve thy soule from evill temptations ?

4 That the time spent in prayer never hindereth, but furthereth and prospereth a mans journey and businesse.

5 That in going abroad into the

the world, thou goest into a *Forrest* full of unknowne dangers: where thou shalt meete many *bryers* to teare thy *good name*: many *snares* to trap thy *life*, and many *Hunters*, to devour thy *soule*. It is a field of pleasant *grasse*, but full of poisonous *serpents*. Adventure not therefore to goe naked amongst these *bryers*, till thou hast praied Christ to *cloath* thee with his righteousnesse: nor to passe thorow these *snares* and *ambushments*, till thou hast prayed for Gods *providence* to be thy guide: nor to walke *bare foote* through this *snaky field*; till, having thy *feete shod* with the preparation of the Gospell of peace, thou hast prayed to have still the *brassen Serpent*, in the eyes of thy *faith*: that so if thou comest not home *holier*, thou maist be sure not to returne *worser*, than when thou wentest out of doore.

Therefore though thy haste be never so much, or thy busines never so great; yet go not *about* it, nor out of thy doores, till thou hast at least used this or that short Prayer.

*A briefe Prayer for the Morning.*

**O** Mercifull Father, for Iesus Christ his sake, I beseech thee forgive mee all my known and secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver mee from all those judgements, which are due unto me for them; and *sanctifie* my heart with thy holy *spirit*, that I may henceforth leade a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed mee this night with moderate sleepe and rest. I beseech thee likewise, defend mee this day from all perils and dangers of body and soule. And to this end I commend my selfe, and all my actions, unto thy blessed protection and government: beseeching thee, that whether I live or dye, I may live and die to thy glory, and the salvation of my poore soule, which thou hast bought with thy precious blood,

blood. Blesse me therefore, O Lord, in my going out, and comming in: and grant that whatsoever I shall thinke, speake, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine owne conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Iesus Christ thy Sonnes sake: In whose blessed Name I give thee thy glory, and beg at thy hands all other graces, which thou seeest to be needful for me this day and ever, in that prayer which Christ himselfe hath taught mee, saying:

*Our Father which art in heaven, &c.  
Meditations, directing a Christian,  
how he may walke, all the day with  
God like Enoch.*

**H**AVING thus begun, keepe all the day after, as diligent a watch as thou canst, over all thy thoughts, words and actions, which thou maist easily do by craving the assistance of Gods Holy Spirit, and observing these few rules.

Rom. 16. 18.  
Phili. 2. 3.  
Prov. 27. 2

*First,*

*First, for thy thoughts.*

a Ephc. 4.  
23.  
Mac. 5. 18.  
19.  
b Ps. 138. 9  
c Esa. 59. 5  
1 Sam. 12.  
4.

\* Qui con-  
scientia cu-  
ram abijci-  
unt, nec ho-  
mines reue-  
rentur nec  
Deum.

I **B**E carefull to suppress every sin in the first motion. Dash *b* *Babylons* children, (whilest they are young) against the stones. Tread (betimes) the *c* *Cockatrice* Egge, least it breake out into a *Serpent*. Let sinne be to thy heart a stranger, not a home-dweller. Take heede of falling oft into the same sinne, lest the *custome of sinning*, \* take away the conscience of sinne, and then shalt thou waxe so *impudently wicked*, that thou wilt neither feare God, nor reverence man.

2 Suffer not thy minde to feed it selfe upon any imagination, which is either *unpossible* for thee to doe, or *unprofitable*, if it be done: but rather thinke of the worlds *vanity*, to contemne it; of *death*, to expect it; of *judgement*, to avoid it; of *hell* to escape it; and of *Heaven*, to desire it.

Pro. 6. 14  
Zach. 8. 17

3 Desire not to fulfill thy minde in all things: but learne to deny thy selfe those desires (though never so pleasing

pleasing to thy nature) which being attained, will draw either *scandall* on thy *Religion*, or *hatred* to thy *Person*. Consider in every thing the *end*, before thou attempt the *Action*.

4 Labour dayly more and more to see thine owne *mifery*, through *unbeleefe*, *selfe-love*, and *wilful breaches* of Gods *Law*; and the *necessitie* of Gods *mercy* through the merits of *Christs passion*, to be such: that if thou wert demanded, *What is the vilest creature upon the earth?* thy conscience may answer; *mine owne selfe*, by reason of my great *sins*: and that if on the other side thou wert asked, *What thou esteemest to be the most precious thing in the world?* thy heart might answer, *One drop of Christs blood to wash away my sins*. And as thou tenderest the salvation of thy soule, live not in any *wilfull filthinesse*. For true *faith*, and the *purpose of sinning*, can never stand together.

5 Approve thy selfe to be a true servant of Christ, not onely in thy  
generall

1 King. 13.  
25.  
Luke 1. 6.

generall calling, as in the frequent use of the *Word* and *Sacraments*: but also in thy *particular*, in making conscience to eschew every *knowne* *sinne*, and to obey God in every one of his *Commandements*: like *Iesi-*  
*as*, who *turned to God with all his heart*, according to all the *Law of Mo-*  
*ses*: and *Zachary* and *Elizabeth* who *walked in all the Commandements of*  
*God without reproofe*. But if at any time, through frailty, thou slippest into any sin lye not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy *hatred of sin* encreased, and thy *purpose of amendment* confirmed.

6. Beware of affecting *popularity* by adulation: the end never proves good. And though attained by *due desert*, yet mannage it wisely, lest it proove more dangerous than contempt. For States desire but to keepe downe, whom they *contemne* for their unworthinesse: but to *cut off*, whom they envy for their *greatnesse*: He therefore is truly prudent who

who (considering the premises) neither affecteth, nor neglecteth popularity. But in any wise take heed of harbouring a \* discontented mind, for it may worke thee more woe, than thou art aware of. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despair: And he sends thee some crosses, lest by too much prosperity (playing the foole) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with \* meener: had they knowne their a great dangers: affect therefore competency, rather then eminency. And in all thy will, have ever an eye to GODS will, least thy selfe-action turne to thine owne destruction. Happie the man, who in this short life is least knowne of the world, so that hee doth truly know God, and himself! Whatsoever crosse therefore thou hast to discontent thee: remember, that

\* Socrates  
in forum e-  
gressus,  
quam mul-  
tu ego (in-  
quit) non  
egeo: Non  
est ergo  
pauper, qui  
caret, sed  
qui eget:

\* Dimidius  
un plus to-  
to.  
Hesiod:  
a Feriunt  
summos ful-  
mina mou-  
tes, Hor.  
Tangunt  
magnos  
tristia fata  
deos.

Ovi.  
Ad Deum  
omnes.  
Quinotus  
nimis om-  
nibus, igno-  
tus moritur  
sibi.  
Sen.



that it is lesse than thy sins have deserved. Count therefore Christ thy chiefest joy, and siene thy greatest greefe: esteeme no want, to the want of *Grace*; nor any losse, to the losse of *Gods favour*: and then the discontentment for outward meanes shall the lesse perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Pauls admonition, *We brought nothing into the world, and it is certaine, that we can carry nothing out. And having food and raiment, let us be there with content*; but they that will be rich fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition Pray therefore with wise Agur: O Lord give mee neither povertie nor riches: feede mee with foode convenient for mee, lest I be too full and deny thee, and say, *Who is the Lord?* or least I bee poore, and steale, and take the name of my God in vaine.

1 Tim. 6 7  
8,9.

Infamia  
damnandi  
sunt, qui  
tam multa  
tam anxie  
congerunt,  
quam sit  
tam paucis  
opus.

Vives.

Pro. 30. 8,9

Vivitur ex  
igno melius  
Claud.

7 Bestow no more thought up-

of

on worldly things than thou needs must, for the discharge of thy place, and the maintenance of thy estate: but still let thy care be greater for \* heavenly than earthly things: and be more grieved for a <sup>a</sup> dishonour done to God, than for an injury offered to thy selfe; but if any private injury be offered unto thee, beare it as a Christian, with patience. Never was an innocent man wronged but if patiently be bore his crosse, he \* overcame in the end. But thy good name in the meane while is wounded: beare that also with *Patience*. For he that at the last day will give thy body a resurrection, will as sure, in his good time, grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt wch thou dost thy selfe, is more than that which thine *Enemie* can doe unto thee. Neither canst thou more rejoyce him, than to heare that it thoroughly vexed thee. But if thou canst shew patience on earth, God will shew himselfe just from heaven. Pray for him; for, if thou

1 Tim. 6.  
8,9.

Gen. 18.10

\* Col. 3.1, 2

Phil. 3.26.

a Ios. 7.9.

Psal. 139.

21, &c,

\* *Nobile  
vincendi ge-  
nus est pati-  
entia: vin-  
cit qui pati-  
tur: si vis  
vincere dis-  
ce pati.  
Optima in-  
juria ultio  
est oblivio,  
efficit enim  
ut animus  
leves, nec  
magis laedet  
quam si  
factum non  
esset.*

Ic. 11. 20.

thou be a *good man* thy selfe, thou canst not but *rejoyce*, if thou shouldest see thy worst *enemy* to become a *good man* too. But, if he still *continueth* in his *malice*, and *encreaseth* in his *mischiefe*, give thou thy selfe unto prayer, committing thy selfe, and commending thy *cause* unto the *Righteous Iudge* of heaven and earth, saying with *Jeremy*; O Lord of hosts that judgest righteously, and tryest the reins and the heart: *vengeance is thine*, and unto thee have I opened my *cause*. In the meane while waite (with *David*) on the Lord: be of good courage, and he shall comfort thine heart.

Ne verbis  
quod seu  
ostendit, sed  
rebus et of-  
fende scire.

8. The more others commend thee for an excellent act, be thou the more *humble* in thine own thoughts. Affect not the vaine prayses of men; the blessed Virgin was troubled when she was truly praised of an *Angell*. They shall be praised of *Angels* in heaven. who have eschew'd the praises of men on earth. neither needst thou praise thy selfe; deale but uprightly, b others will do

b Psa. 49.  
18.

which thou art to speake, be fit to be spoken: affirme no more, than what thou knowest to be *true*; and be rather *c silent*, than speake to an ill or to no purpose.

2 Let thy heart and tongue ever goe together in honesty and truth: hate & dissembling and lying in another, detest it in thy selfe, or God will detest thee for it: for *he hateth a lyer, and his father the devill alike*. And if once thou be discovered to make no conscience of lying, no man keepe a truth: but if thou lovest will beleieve thee when thou speake truth, more credit will be given to thy word, then to a lyers oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they wil lie though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remaine, when thou seest the cause removed: and ever distinguish twixt him that offendeth of infirmity (or against his will) and him who offendeth; maliciously, and of set purpose

*Nescit penitenda loqui, qui, qui proferenda prius suo tradidit examini.*  
*Castiod. lib 10. Epist. 4.*  
*c Jam. 1. 19.*  
*Consultius est tacere, quam ineptie loqui.*  
*d 1 Pet. 2. 1.*  
*Psa. 3. 2.*  
*Si melius censo noisut, nemo tibi credit, etiam si affirmet totis simis.*  
*Arist. Odi tam quere non matutus.*

*f Psa. 6.*  
*Agg. 3. 17.*  
*1 Tim. 5. 13.*  
*Psa. 59.*  
*Pl. 21. 7.*

let the one have pittie, the other justice.

3. Keepe thy speeche as cleane from all *obsenity*, as thou wouldst thy meate from poyson: and let thy talke be<sup>h</sup> *gracious*, that he that hears thee may grow better by thee; and be ever more earnest when thou speakest of Religion, than when thou speakest of worldly matters.

If thou perceivest that thou hast erred, *persevere* not in thine errour; rejoyce to finde the truth, and *magnifie* it. Study therefore three things especially; to *understand well*, to *say well*, and to *doe well*.

And when thou meetest with *Gods children*, be sure to make some holy advantage by them; learne of them all the good that thou canst; and communicate with them, all the good things that thou knowest. The more good thou teachest others, the more will God still <sup>k</sup> minister unto thee. For, as the *gifts of men*, by much using, do *perish* and *decrease*: so the *gifts of God*, by much using, doe the more grow and *increase*.

h Eph. 4.  
29.

Psal. 1. 2.

Pro. 31.

26.

Pij est alios red-  
dere pios.

i Ps. 139.

21.

Psal. 69. 9.

\* Si verum  
audias, si-  
lentio pro-  
tinus re-  
verere, il-  
lique tan-  
quam di-  
vinare  
assurgito.

k Mar. 4.

24, 25.

crease; like the <sup>1</sup> widomes pitcher of oyle, which the more is powred to fill other vessels, the more it was still replenished in it selfe.

1 2 King.  
4. 2.

4. Beware that you beleeve not all that is told you, and that you tell not <sup>m</sup> a l that you heare : for if you doe, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tendrest the reputation of an *honest* heart, never let malice in hatred, make thee to reveale that which love in friendship, bound thee a long time to conceale. But for feare of such after-claps, observe two things ;

m Ecel.  
3. 7.

Luk. 2. 19.

*Arcanum  
tibi credi-  
tum fide-  
lius custo-  
di, quàm  
depositam  
pecuniam.*

First, though thou hast many acquaintance; yet make not any thy familiar friend, but he that truely  
\* feares God: such a one thou never needest to feare. For though you should in some particulars fall out, yet Christian love the maine ground of your friendship will never fall away & the feare of God will never suffer him to doe thee any villany.

\* *Vera amicitia  
tantummodo est  
inter bonos:  
Mali nec  
inter se  
amici sunt,  
nec cum  
bonis.*

*Civilem  
amicum  
si habeas,  
ut putes  
posse ini-  
micum  
fierit.  
Quo ta-  
ceri vis,  
prior ipse  
laceas.*

*Bellū non  
est homi-  
num sed  
quod,  
verbum  
(sonat) bel-  
uarū, &  
cum vi-  
tis non homi-  
nibus ge-  
rendum.  
Eph. 5. 4.  
Psa. 15. 3*

*Irridere  
pium, ne-  
fas; impi-  
um, im-  
mane: ho-  
minem,  
inhuma-  
num.*

Secondly, doe nothing in the sight of a civill friend, for which thou canst not be safe, unlesse it be concealed: nor any thing, for which (if just cause be offered) thou needest feare him, if he proves thine unjust enemy. If thou hast done any thing amisse, aske God forgiveness, and perswade thy selfe, rather than thy friend to keepe thine own counsell. For be assured, that what friendship soever is grounded upon any other cause than true Religion, if ever that cause faile, the friendship falleth off: and the rather, because that as God breeds among men, truth, peace, and Amity, that we should live to doe one another good: so the Devill dayly soweth falsehood, discord and enmity, to cause (if he can) the dearest friends to devour one another.

5. Make not a jest of another mans infirmity: remember thine ownē. Abhor the frothy wit of a filthy nature, whose braines having once conceived an odde scoffe, his minde travels (as a woman with child)

child) till he be delivered of it. Yea hee had rather lose his *best friend*, than his *worst jests*. But if thou bee disposed to be merry, have a special care to three things:

First, that thy mirth bee not against *Religion*.

Secondly, that it bee not against *Charity*.

Thirdly, that it be not against *Chastity*; and then be as merry as thou canst, onely in the Lord.

6. Rejoyce not at the fall of thine enemy, for thou knowest not what shall be the manner of thine own end. But be more \* glad to see the *worst mans amendment*, than his punishment. Hate no man, for feare lest *Christ* loves him: who will not take it well that thou should *bate whom he loveth*. *Christ* loved thee, when thou wast his Enemy: by the merits therefore of his blood, he requireth thee, for his sake, to love thine enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness, for forgiveness. The forgiveness of an 100. pence,

Nemo videtur sibi tam vilis, ut irridere creatur.  
Phil. 4. 4.  
Pro. 23. 17.

\* Valentinianus Imp. Cum supplicio mortis aliquis afficiendus esset, aiebat se malle ad vitam revocari, et non crudelem animi esse alienis malis gaudere, et non miseri communi Naturam.  
Rom. 5. 8 10.  
Eph. 2. 4.



Mt. 28.  
24.28.

for the forgivenesse of *ten thousand Talents*. The 60. hundred thousand Crownes, for ten Crownes. Petty forgivenesse of man, for the infinite forgivenesse of Almighty G O D. Though thou thinkest thine Enemy unworthy to be forgiven, yet Christ is worthy to be obeyed.

Pla. 1. 19.  
Nec mendaci-  
uitas est  
diuturna,  
nec veri-  
tatis dam-  
num diu  
nocet.

7. When the glory of God, or good of thy neighbour doth require it; speake the truth, and feare not the face of man. The frowne of a Prince may sometimes bee the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

Reprehen-  
sio semper  
vel meli-  
ores vel  
cautiores  
nos reddit.

8. Ever thinke him a true friend, who tels thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for feare. Miserable is his case, who when he needes have none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe; it never doth a wiseman harme. For if it be true; thou

thou hast a warning to amend: if it be false, thou hast a caveat what to avoide. So every way it makes a wise man better or warier. But if thou canst not endure to be reprehended; doe then nothing worthy of reprehension.

9, Speake not of God, but with feare and reverence, and as in his sight & hearing. For seeing we are not worthy to use his Holy Name in our mouthes: much lesse ought we to abuse it vainely in our talke. But ordinarily to use it in *vaine, rash* or false oathes, is an undoubted signe of a soule, that never truely feared God. Pray therefore with David, when thou art to speake in any matter that may move passion: *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

10. Lastly, in a *praying*, be discreet, in *saluting*, courteous; in *admonishing*, friendly: in *forgiving*, mercifull; in *promising*, faithfull; and bountifull in *recompensing* good service: making not the rewards of *vertue*, the gifts of *faith*.

*Si reprehendi fers  
agre, & reprehendenda  
ne feceris.  
Lc. 19. 22.  
De. 28. 58.  
Rom. 9. 5.  
Eccle. 5. 15.  
Ps. 139. 47  
Qui facile  
in sermone  
iurat, in ioco  
iurabit:  
qui in iocis  
& in mendacio.  
Vives.  
Ps. 141. 3.  
a 1 Pet. 5.  
12.  
b Ro. 12. 10  
\* Affabilitas  
& commi-  
siones sunt  
nullius in-  
pendii, a-  
micicias  
tamen ag-  
nas conglu-  
sinant ex-  
hibita,  
dissolunt  
pratermissa  
c 1 The. 5.  
26, 14.  
d 2 The. 3. 5.  
Lc. 19. 17.  
e Ps. 15. 4.  
Ez. 12. 15.  
f 1 Cor. 13. 14.*

your.

M 5.

Third-

*Thirdly for thy actions.*

**D**Oe no evill, though thou mightest: for God will not suffer the least sinne (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But doe nothing without a calling, nor any thing in thy calling, till thou hast first taken counsell at Gods Word, of the lawfulness thereof, and prayed for his blessings upon thy endeavour; and then doe it in the name of G O D, with cheerefulness of heart, committing the successe unto him, in whose power it is to blesse with his grace, whatsoever businesse is intended to his glory.

Psa. 119.

101.

1 Cor. 7.

2.

1 Sam.

30. 8.

1 Cor 7. 5

Imminet

semper

occasione

sua dia-

bolus.

Greg.

Mat. 7. 12

2. When thou art tempted to doe an evill worke, remember that Satan is where his businesse is. Let not the child of God be the instrument of so base a slave: hate the worke, if thou abhorrest the Author. Aske thy conscience these two questions; *Would I have another to doe this unto me? What shall I answer Christ*

Christ in the day of my accounts, if  
 Contrary to my knowledge and consci-  
 ence, I shall doe this wickednesse, and  
 sinne against him? And remember  
 with Ioseph, that though no man  
 seeth, yet God seeth all. Fly there-  
 fore (with Ioseph) from all sinnes,  
 as well those that are secret in the  
 sight of God, as those that are ma-  
 nifest in the eyes of men. For God  
 as he is just, without speedy reper-  
 tance, will bring the secret sinnes, as  
 he did Davids, to the open light, be-  
 fore all Israel, and before the Sunne.  
 Be therefore as much afraid of se-  
 cret sinnes, as of open shame. And  
 so avoyde all in generall, as that thou  
 dost not allow to thy selfe any one  
 particular, or darling sinne, which  
 the corruption of thy nature could  
 best agree withall: For the crafty  
 Devil can hold a mans soule as fast  
 by one, as by many sinnes: and faster  
 by that one which doth please thee,  
 than by all those which begin to be  
 abominable unto thee. And as thou  
 desirest to avoyd a sinne: so be care-  
 full to shun the \* occasion.

Luk. 16. 2

2 Cor. 6.

2.

2 Cor. 5.

10.

Gen. 39.

9. 11, &amp;c.

2 Sam. 12.

12. 12.

Luk 8. 17.

&amp; 12. 2.

Pro. 5. 3.

&amp; 6. 27.

\* Omnis

peccandi

ocasio

vitanda

est, nam

qui amat

periculum

peribit in

illo.

Ecciel. 3.

Judg. 7.  
27.

Mat. 16.  
26.

Hic maris  
abaneus  
est nil  
confite so-  
br, nulla  
pallascere  
culpa,  
Hor.  
A& 24.  
16.

3. In affecting good actions, which are within the compasse of thy calling, distrust not Gods providence, though thou see the *means* either *wanting or weak*. And if meanes do offer themselves, be sure that they be lawfull: and having gotten lawfull meanes, take heede that thou relye not more upon them, than upon God himselfe. Labour, in a lawfull calling, is Gods ordinary meanes, by which he blesteth his Children with outward things. Pray therefore for GODS blessing upon his owne meanes. In earthly businesse, beare an heavenly minde: doe thou thy best endeavour, and commit the whole successe to the *fore-ordaining wisdom* of Almighty God: Never thinke to thrive by those meanes which God hath accursed. That will not in the end prove gaine, which is gotten with the losse of thy *soule*. In all therefore both *actions* and *meanes*, endeavour with *Paul*, to have *alway a cleare conscience towards God, and towards men*.

Looke

*Looke to your selves, what conscience ye have :*

*For conscience shall damne, and conscience shall save.*

4. Love all good things for Gods sake : bnt God for his owne sake.

Whilest thou holdst G O D thy friend, thou needest not feare who is thine enemy: for either God will make thine enemy to become thy friend, or will bridle him that hee cannot hurt thee. No man is overthrowne by his enemy, unlesse that first his sin have prevailed over him and God hath left him to himselfe. He that would therefore be safe from the feare of his enemies, and live still in the favour of his God; let him redeeme the folly of the time past with serious repentance, looke to the time present with Religious diligence, and take heed to the time to come with carefull providence.

5. Give every man the honour due to his place, but honour a man more for his goodnesse, than for his greatnes. And of whomsoever thou hast received a benefit, unto him

(as

Psa 118.

6. 3.

Rom. 6.

31.

Pro. 16. 7.

Gen. 32.

4. &c.

Gen. 32.

7, 20, 42.

Exod. 32.

25.

Num. 14.

42, 43.

&c.

Psal. 27.

13, 12, 13.

(as God shall enable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto *God*, and count every blessing received from *God*, as a pledge of his eternall love, and a spurre to a godly life.

6. Be not proud for any externall wordly goods, nor for any internall spiritual gifts; *Not for externall goods*, because that as they came lately, so they will shortly be gone againe; their losse therefore is the lesse to be grieved at. *Not for any internall gifts*: for as *God* gave them so wil he likewise take them away, if (forgetting the giver) thou shalt abuse his gifts, to puffe up thine heart with a pride of thine owne worth: and contemne others, for whose good Almighty *God* bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be selfe conceited? thou hast twenty vices that may better vilifie thee in thine owne eyes.

Be the same in the sight of *God* who beholds thy heart, that thou seemest

Tu recte  
vives, si  
curas esse  
quod au-  
dis. Hor.  
Ep. ad  
Quin.

seemest to be in the eyes of men, that see thy face. Content not thy selfe with an outward good name, when thy Conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A deserved good name for any thing, but for godlinesse, lasts little, and is least worth. In all the holy Scriptures, I never read of an Hypocrites repentance: and no wonder; for whereas after sinne, conversion is left as a meanes to cure all other sinners; what meanes remains to recover him, who hath converted conversion it selfe into sinne? Woe therefore unto the Soule that is not, and yet still seemeth Religious!

7. Marke the fearefull ends of notorious evill men, to abhorre their wicked actions; marke the life of the godly, that thou mayest imitate it; and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to hypocrisy, beware that thou use

*Nil juvat  
bonum  
nomen,  
reclamans  
conscientia.*

Num. 23  
10.

Psa. 37.

35, 36.

37.



1 Cor. 1. 28.  
Ita. 58, 5, 6.  
Mat. 23.  
27, 28.  
1 al. 51.  
56.

a Ama &  
impera,  
Blando vis  
lacet im-  
perio.

Aug.  
b Qui ter-  
ret, plus  
ille timet:  
fors illa  
Tyranno  
convenit,  
Claud.  
de iustis.  
prin.

c Pet. 2. 17.  
d Lev. 25.  
55.  
Phil. 5. 16.  
1 Cor. 9. 6.

use not the exercise of Religion, as matters of course & custome, without care and conscience, to grow more holy and devout thereby. Observe therefore how by the continuall use of Gods meanes, thou feelest thy speciall corruptions weakened, and thy sanctification more and more encreased: and make no more shew of holinesse outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by feare: for to rule by a love is easie and safe, by tyranny is ever accompanied with care and b terrour. Oppression will force the oppressed to take any advantage to shake off the yoke that they are not able to beare; neither will Gods justice suffer the way that is grounded on Tyranny, long to continue. Remember that though by c humane ordinance they serve thee; yet by a more peculiar right they are d Gods servants. Yea, now being Christians, not as thy servants, but a-  
bove

bove servants, brethren beloved in the Lord. Rule therefore over Christians (being a Christian) in love and mercy, like Christ thy Master.

9. Remember, that of all actions none makes a Magistrate more like God, whole Vice-gerent he is, than in doing justice *justly*. For the due execution thereof :

First, have ever an open eare to the just complaints of unjust dealings.

Secondly, to lend one eare to the accuser, as that thou keepe the other for the accused : for <sup>a</sup> he that decreeth for either part, before both be heard, the decree may be just, but himseife is unjust.

Thirdly, in hearing both parts, incline not to the right hand for affection, or the left for hatred: as to beleeve arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny not justice which is *Regia mensura*, to the meanest Subject : but let the cause of the poore & needy come in equall balance

c Si Pericles, quoties chlamydem indueret, apud se dicere consuevit, Attende, Pericles, quod gestaturus es imperium in liberos Athenienses. Plaut. A. pophth. Quanta magis tu quoties auctoritatem exerciturus es apud te ipsum, dicere deberes? Memento, homo, quod imperium geris in liberos Christianos. a Qui statuit aliquid parte inaudita altera, aequum licet scuerit, band aequum fuit Sen. in Med.

Iudicious  
Sir F. Bacon  
saies of  
Iudica-  
ture.

\* Luk. 3.

4. 5.

Isa. 40. 3.

\* 2 Chr.  
9. 10.

Deu. 27.

7.

Abd. 5. 1.

lance with the Rich and Mighty. If thou perceivest on the one side in a cause, the *high Hills of cunning advantage, powerfull combination, and violent prosecution*; and on the other side, the *low Vallies of poverty, simplicity, and desolation*: prepare the way (as God doth) to judgement, by *\*raising vallies, and taking downe hills*, equalling inequity: that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and wrong twixt party & party, let thy conscience be carefull, rather *Ius dicere*, to pronounce the law that is made, *Secundam allegata & probata*: rather than *Ius dare*, to make a Law of thine owne, upon the authority of *sic volo, sic jubeo*, fearing that fearefull malediction: *Cursed be he that removeth his neighbours land-marke*. In trials of life and death, let Iudges like *Elobim*, in justice remember mercy; and so cast the severe eye of *Iustice* upon the *fact*, as that they looke with the pitifull eye of *Mercy* upon the malefactor,

If *factor*, wresting the favour of *law* to the favour of *life*; where *Grace* promiseth amendment: but if *Injustice* requireth, that \* *one* rather than *unity* must perish, and that a rotten member must bee a cut off, to save the whole body from putrifying; *fiat Iustitia*. But whilest thou art pronouncing the sentence of judgement on another, remember that thine *owne* judgement hangs over thy head. In all causes therefore judge aright, for thou shalt bee sure to finde a righteous judge, before whom thou must shortly appeare to be judged thy selfe: at what time thou mayest leave to thy friend this for thine *Epitaph*: *Nuper eram Iudex jam Iudicis ante Tribunal Subsistens paveo: judicor ipse modò.*

Many (I know not upon what grounds) seeme to be much grieved with the *Laws* of the Land: but wiser Men may answer them with the Apostle, *Nos scimus bonam esse Legem, modò Iudex eâ legitime utatur*: We know that the law is good, if a man use it lawfully. And he

\* *Mel'm,*  
*pereat*  
*unus, quâ*  
*ut pereat*  
*unitas.*  
*a Enser.*  
*scindens*  
*dum, ne*  
*pars sin-*  
*cera tra-*  
*hatur.*

1. Tim. 1.  
8.

2 Chro.  
19. 11.

Pro. 21.  
17.  
Phil. 4. 8.  
*Vita bre-  
vis opusque  
multum,  
operanti  
pigris, &  
urget Pas-  
ter fami-  
lias,  
Rabb.  
Apoph.  
theg.  
Apoc. 21.  
12.  
Iam. 5. 8.*

he shall be unto mee a righteous Iudge, whose heart neither corruption of bribes, feare of foes, nor favour of friends can withdraw from the conscionable practice of these precepts. And to that rare and venerable Iudge, I say with *Iehosphat* : *Be of courage, and doe justice, and the Lord will be with the good.*

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short : but the paines of pleasure abused, are eternall. Use therefore lawfull recreation, so farre forth, as it makes thee the fitter in body and mind, to doe more cherefully the service of God and the duties of thy calling. Thy worke is great, thy time is but short. And *he who will recompence every man according to his workes, standeth at the doore.* Thinke how much worke is behinde, how slow thou hast wrought in the time wch is past; and what a reckoning thou shouldst make, if thy master should call thee this day to thine accounts. Be therefore carefull henceforth to  
make

make the most advantage of thy short time that remaines, as a man would of an *old Lease*, that were neere expiring, and when thou disposhest to *recreate* thy selfe, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idlenesse, sports, playes, and toyish vanities: seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for a Man was not created for sports, playes and recreation: but zealously to serve God in Religion, and conscientiously to serve his neighbour in his vocation, and by both to ascertain himselfe of eternall salvation. Esteeme therefore the losse of \*time one of the greatest losses. Redeeme it carefully, to spend it wisely: that when that time commeth, that thou mayst be no longer a *Steward* on earth, thy master may welcome thee, with an *Euge bone serve*, and give thee a better in heaven; where thou shalt joyfully enjoy thy Masters joyes for evermore.

*Medita-*

\* *Nihil est aliud tempus quam vita, quam unusquisque tantum se amare profectur: quum rei nullius magis sit prodigus quam temporis.*

*Eph. 5. 16.*

*Luk. 16. 2.*

*Mar. 10. 21*

*Meditations for the Evening.*

*At Evening when thou preparest thy  
selfe to take thy rest, meditate  
on these few points.*

*Psal. 90.  
Iob 14. 5.  
Vive me-  
mor quam  
sis a vi bre-  
vis. Hor.*

**I**Hat seeing thy dayes are  
numbred, there is no more  
of thy number spent: and thou art  
now the nearer to thy end by a day.

2. Sit downe a while before thou  
goest to bed, and consider with thy  
selfe what memorable thing thou  
hast seene, heard, or read that day,  
more then thou sawest, heardst, or  
knewest before, and make thy best  
use of them; but especially, call to  
minde what sin thou hast commit-  
ted that day against God or man;  
and what good thou hast omitted:  
and humble thy selfe for both: if  
thou findest that thou hast done any  
goodnesse, acknowledge it to bee  
Gods grace, and give him the glo-  
ry, and count that day \* lost where-  
in thou hast not done some good.

3. If by frailty or strong tenta-  
tion,

*\* Hen per-  
didisti diem.  
Tir. Vesp.  
Apotheg.  
Null. sine  
line*

tion, thou shalt perceive that thou hast committed any grievous sinne or fault: presume not to sleepe, till thou have upon thy knees, made a particular reconciliation with God in Christ for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making thy score even with Christ every night, thou shalt have the lesse to account for, when thou art to make thy finall reckoning, before his Majestie in the Iudgement day.

Eph. 4. 26.

4 If thou have false out with any in the day, let not the Sunne goe downe in thy anger that night. If thy conscience tels thee that thou hast wronged him, acknowledge thine offence, and \* entreate him to forgive thee. If he have wronged thee, offer him reconciliation, and if he will not be reconciled, yet doe thou from thy heart forgive him, *Matthew 5. Verse 23.* But in any case presume not to be thine owne revenger. For in so doing thou doest God a double injury.

\* Non turpe est veniam precari; turpe est Deum aut hominem habere inimicum.



Mihi vin-  
dicta, di-  
cit Domi-  
nus.

Rom. 12.  
19.

Non est ti-  
bi jus in  
servum  
alienum,  
immo in con-  
servum  
tuum.

Cui semel  
ignoveris,  
cura ut ille  
sentiat bo-  
na fide id  
esse actum,  
Et si qua in  
re illum ju-  
vare poter  
experietur  
te amicum.  
Vives.

Mat. 3. 39.  
Rom. 12.  
20.

*injury*: First, in offering to take the *Sword of justice* out of his hand, as though he were not *just*: having reserved the *execution of vengeance* to himselfe. Secondly, in *usurping authority* over his servant, without *referring* the cause of his hearing, and censure, being his, and thy Master. Besides, thou art too partiall to be a Revenger. For if thou be to execute revenge on thy self, thou wilt doe it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the *forgivenesse* of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lyes in thy power) doe him good and *rejoyce* in doing it: for he that doth good to his *Enemies*, shewes himselfe the child of God; and his reward is with GOD his Father.

5. Use not *sleep* as a meanes to satiate the foggy *litherneesse* of thy  
flesh:

doe that for thee. Be not thou *curious* to know *other mens doings*, but rather be carefull that no man know any *ill dealing by thee*.

9. Esteeme no sinne *little*, for the curse of God is due to the *least*; and the least would have damned thee, had not the Sonne of God dyed for thee. Bewaile therefore the *misery* of thine owne state: and as occasion is ministred, *c mourne* for the iniquitie of the *time*, Pray to God to *amend it*, and be not thou one of them that make it *worse*.

10. Lastly, thinke often of the *shortnesse* of thy *life*, and certainty of *death*: and wish rather a *good life*, than a *long*. For, as *one day* of *Mans life* is to be preferred before the *longest age* of a *Stag* or *Raven*: so *one day* spent *religiously*, is to be higher valued, than a mans *\* whole life* that is consumed in profanenesse.

Cast over therefore once every day, the number of thy dayes, by *abstracting* those that are past (as being vanished like yester-nights  
M dreame)

c Ez. 9. 4.

Psal. 69. 9.

Mar. 3. 5.

d Heu fugiunt frangunt fra-  
no non re-  
morante  
dies.

Psa. 90. 9,

10, 15.

Non quam  
diu, sed  
quam bene.

\* Fuit non  
vixit.

Sen.

Non refert  
quanta sit  
vita diu-  
turnitas,  
sed qualis  
sit admini-  
stratio.

Vives.

Tota vita  
dies unus,  
ne mirum

sit homines  
non exsati-  
ari iisdem  
rebus rede-  
untibus.

\* Non potest presentem diem recte vivere, qui se non eam quasi ultimam victurum esse cogitat.

a Matth. 12. 36.  
b Pro. 17. 17. & 10. 19.  
Dixisse sapienter panituit, tacuisse vero nunquam.

\* Nescit vox missa reverti.  
Quam periculosum illud lingua quo vadis?

dreame, contracting them that are to come, (such the one halfe must be slept out, the rest made uncomfortable, by the troubles of the *World*, thine owne sicknesse, and the death of friends: ) counting \* onely the *present day* thine; which spend, as if thou wert to spend no more.

*Secondly for thy words.*

**R**emember, that thou must answer for every a *idle word*: that in b *multiloquie*, the wisest man shall over-shoot himselfe. Avoyde therefore all *tedious and idle* talk, whereof seldome ariseth *comfort*, many times *repentance*: especially beware of rash answeres, when the tongue out-runnes the mind. The word was thine whilest thou keptst it in: it is \* *another* as soone as it is out. O the shame, when a mans owne tongue shall be produced a witnesse, to the confusion of his owne face!

Let then thy words be few, but advised: forethinke whether that which

*fl: sb:* but as a *medicine* to refresh  
th: tyred senses and members: *suf-*  
*ficient* sleepe quickneth the *minde*,  
and reviveth the *body*: but *immode-*  
*rate* sleepe: *dulleth* the one, and *fat-*  
*neth* the other.

6. Remember that *many* goe to  
*bed*, and never rise againe, till they  
bee *wakened* and *raised up* by the  
fearefull sound of the *last trumpet*.  
But hee that *sleepeth* and *wakeneth*  
with *prayer*, *sleepeth* and *wakeneth*  
with *Christ*. If therefore thou de-  
sirest to *sleepe securely*, and safely,  
yeeld up thy selfe into the hands of  
God, whilest thou art waking: and  
so goe to bed with a reverence of  
*Gods Majestie*, and consideration of  
thine own *miserie*, which thou maist  
imprint in thy heart in some mea-  
sure, by these meanes, and the like  
meditations.

Reade a Chapter in the same or-  
der as was prescribed in the mor-  
ning, and when thou hast done,  
kneele downe on both thy knees at  
thy bed side, or some other conve-  
nient place in thy Chamber, & list.

N

ing

In vita,  
tempus  
quod som-  
no impen-  
ditur, non  
est vita,  
vita enim  
vigilia est.

ting up thy *heart*, thine *eyes* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *holy Sonne Iesus*; pray unto him, if thou have the gift of Prayer.

1. *Confessing* thy sinnes, especially those which thou hast committed *that day*.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.

3. Requesting the assistance of his *Holy Spirit* for amendment of life.

4. In *giving thanks* for benefits received: especially for thy *preservation* that day.

5. Praying for *rest and protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royall posteritie*, our *Ministers* and *Magistrates*, and all our *Brethren* visited or persecuted.

7. Lastly, commending thy *selfe* & all *thine*, to his gracious custody. All which thou maist do in these or the like words.

A Prayer for the Evening.

**O** Most gracious God,  
and loving Father,  
*who art about my  
bed, and knowest my  
down-lying, and mine  
up rising, and art neere unto all that  
call upon thee, in truth and sinceri-  
tie, I wretched sinner doe beseech  
thee, to looke upon me with the  
eyes of thy mercy, and not to be-  
hold me as I am in my selfe: For  
then thou shalt see but an uncleane  
and defiled creature, conceived in  
sinne, and living in iniquitie, so that  
I am ashamed to lift up mine eyes; to  
heavē, knowing how grievously I have  
sinned against heaven, and before  
thee: For O Lord, I have transgres-  
sed all thy Commandements & righ-  
teous Lawes, not only through neg-  
ligence & infirmity, but oftentimes  
through wilfull presumption, contra-  
ry to my knowledge, yea contrary  
to the motions of thy Holy Spirit  
reclaiming me from them, so that  
I have wounded my conscience, &*

N 2                      grieved

Psa. 139.

23.

Psa. 145.

18.

Psa. 51. 5

Heb. 9. 6.

Luk. 15.

18.

Dan. 9.

11.

Eph. 4.  
30.

Psa. 119.  
17.

Isa. 6. 5.

Isa. 1. 15.

Rom. 3.  
15, 16.

Gen 6. 5.

Psa. 40. 12

grieved thy *holy spirit*, by whom thou hast *sealed me to the day of redemption*. Thou hast consecrated my soule and body, to be the *temples*, of the *holy Ghost*: I wretched sinner have defiled both, with all manner of pollution and uncleanness. My *eyes* in taking pleasure to *behold vanitie*, mine *eares* in hearing *impure* and *unchaste* speeches, my *tongue* in leasing & *evill* speaking, my *hands* are so full of impuritie, that I am ashamed to lift them up unto thee: and my *feet* have carried mee after mine *owne wayes*: my *understanding* and *reasoning*, which are so quicke in all earthly matters, are onely *blinde*, and *stupid*, when I come to meditate or discourse of *spirituall* and *heavenly* things; my memory, which should be the *treasury* of all goodnesse, is not so apt to remember any thing, as those things which are *vile* and *vaine*. Yea, Lord, by wofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart* are *evill* continually. And these my

my sins are more in number; than the haire, which grow upon mine head, and they have growne over me like a loathsome leproy, that from the crowne of my head to the sole of my feet, there remains no part which they have not infected. They make me seem vile in my owne eyes: how much more abominable must I then appeare in thy sight? And the custome of sinning hath almost taken away the conscience of sinne, and pulled upon me such dulnesse of sense, and hardnesse of heart, that thy judgments denounced against my sins, by the faithfull Preachers of thy Word, doe not terrifie mee to returne unto thee by unfained repentance for them. And if thou, Lord, shouldest but deale with me, according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy, thou hast spared me so long, and still waitest for my repentance: I humbly beseech thee, for the bitter death and bloody Passion sake, which

Isa. 1. 6.

1 Sam. 5.

22.

Joh 3. 20



Zac. 13.  
1.

Jer. 10.  
23.

Da Domi-  
ne quod  
jubes, &  
jube quod  
vis. Aug.

Matth.  
28. 20.

*Iesus Christ* hath suffered for mee, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that ever-streaming fountaine of the bloud of *Christ*, which thou hast promised to open under the *New-Testament*, to the penitent of the house of *David*: that all my sins and uncleanness may be so bathed in his bloud, buried in his death, and hid in his wounds, that they never be more seene, to shame mee in this life, or to condemne mee before thy judgement seate, in the World which is to come. And for as much, O Lord, as thou know'st, that it is not in man to turne his owne heart, unlesse thou dost first give him grace to convert: and seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, give me grace to doe what thou commandest, and then command what thou wilt, and thou shalt finde mee willing to do thy blessed will. And to this end, give unto me thine holy Spirit, which thou hast promised to give

give (to the worlds end) unto al thine Elect people. And let the same thy *holy Spirit* purge my heart, *heale* my corruption, *sanctifie* my nature, and *consecrate* my foule and bod y, that they may become the *Temples* of the *holy Ghost*, to serve thee in *righteousnesse* and *holinesse* all the *dayes* of my life; that when (by the direction and assistance of thy *holy Spirit*) I shall *finish* my *course* in this short and transitory life; I may cheerefully leave this World, and resigne my *Soule* into thy *Fatherly hands*, in the assured confidence of enjoying everlasting life with thee, in thine heavenly Kingdome, which thou hast prepared for thine Elect Saints who love the *Lord Iesus*, and expect his appearing.

In the meane while, O Father, I beseech thee, let thy *holy Spirit* worke in mee such a serious repentance, as that I may with *teares* lament my sinnes past, with *griefe* of heart be humbled for my sinnes present, & with all mine *endeavour* resist the like filthy sinnes in time to

N 4

come.

Joh. 16.

13.

1 Cor 3.

16, 17.

Luke 1.

74.

Act. 13.

65.

2 Tim. 4

7.

Psa. 31 5

Matth.

25. 34.

2 Tim.

4. 8.

Psa. 119.  
18.

Pf. 51. 15

Pf. 19. 14

come. And let the same thy *holy spirit* likewise keepe me in the *Vnitie* of thy *Church*, leade me in the *truth* of thy *Word*, and preserve me, that I never swerve from the same, to *Popery* nor any other error of false worship. And let thy *Spirit* open mine *eyes* more and more, to see the *wondrous things* of thy *Law*: and open my *lips*, that my mouth may daily defend thy truth, and set forth thy Praise. Encrease in mee those good gifts, which of thy *mercy* thou hast already bestowed upon mee, and give unto me a *patient spirit*, a *chaste heart*, a *contented minde*, *pure affections*, *wise behaviour*, and all other *graces* which thou seeest to be necessary for mee; to governe my *heart* in thy feare, and to guide all my life in thy favour: that whether I *live* or *die*, I may *live* and *die* unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee frō the *Altar* of my humblest heart all possible thanks, for all those blessings

sings and benefits, which so graciously and plentifully thou hast bestowed upon my soule and body, for this life, & for that which is to come: namely, for mine *Election, Creation, Redemption, Vocation, Iustification, Sanctification, and Preservation* from my child-hood until this present day and houre: and for the firme hope which thou hast given me of my *Glorification*. Likewise for my *health, wealth, food, raiment, and prosperitie*: and more specially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soule, furnishing me with all necessary good things, that I stand in need of. And as thou hast ordained the day for man to travell in, and the night for him to take his rest: so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit. That so this dull and wearied body of mine, being refreshed with moderate sleepe and rest; I may be the better enabled to

Pc. 121.5

Apo. 12.  
7.

Psa. 34.7

Pro. 18.  
10.

walke before thee, doing all such *good works*, as thou hast appointed; when it shall please thee, by thy *di- vine* power to waken me the next morning. And whilst I sleepe, doe thou, O Lord, *who art the keeper of Israel, that never slumbrest, nor sleep- est*, watch over me in thy holy pro- vidence, to protect mee from all dangers, so that neither the *evill an- gels of Satan*, nor any wicked ene- my, may have any power to doe me any harme, or evil. And to this end, give a charge unto thy *holy Angels*, that they (at thine appointment) *may pitch their tents* round about me, for my defence and safety: as thou hast promised that they shold doe *about them that feare thy name*. And knowing that thy Name is a *strong Tower of defence unto all those that trust therein*: I here recommend *my selfe* (and all that do belong un- to mee) unto thy holy protection and custodie. If it be thy blessed will to call for mee in my sleepe, O Lord, for *Christ his sake*, have mercy upon mee, and receive my soule

soul into thy heavenly Kingdome. And if it be thy blessed pleasure to adde more *dayes* unto my life; O Lord, adde more *amendment* unto my *dayes*, and wean my mind from the love of the *world*, and worldly *vanities*: & cause me more & more to settle my cōversation on *heaven* & *heavenly things*. And *perfect* daily in me that good worke which thou hast begun to the glory of thy Name, and the salvation of my sinfull soule.

O Lord, I beseech thee likewise, save and defend from all evill and danger, thy whol Church, our King *Charles*, *Queene Mary*, the Noble and hopefull Prince *Charles*, with the rest of the Royall progeny, the religious *Lady Elizabeth*, the Kings onely Sister, and her Princely issue: keepe them all in the sinceritie of thy Truth, and prosper them in all grace and happinesse. Bless the *Nobility*, *Ministers*, and *Magistrates* of these Churches and kingdomes, each of them with those graces which are expedient for their place and calling. And be thou, O Lord,

Ap. 6. 10  
& 22. 20

Math.  
19. 28.

Luk. 14.  
24.

a comfort and consolation to al the people, whom thou hast thought meet to visit with any kind of *sicknesse, crosse, or calamitie*. Hasten, O Father, the comming of our Lord *Iesus Christ*. Make me ever mindful of my *last end*, and of the *'reckoning* that I am to make unto thee therein: and in the meane while carefull so to follow *Christ in the regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *name and mediation of Iesus Christ thy Sonne*, and in that forme of Prayer, which he himselfe hath taught me to say unto thee, *Our Father, which art in Heaven, &c.*

*Another*

Another shorter Evening Prayer.

**O** Eternall God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter, Magdalen, the Publican, the Prodigall child*, and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, who are *heaviest laden* with sinne, at what time soever they returne unto thee with penitent hearts, *lamenting* their sinnes, and *imploing* thy grace: I should despaire for mine owne sinnes, and be utterly discouraged, from presuming to come into thy presence: considering the *hardnesse* of my heart, the *unrulinesse* of my affections, and the *uncleannesse* of my conversation, by meanes whereof I have transgressed *all thy laws*, and deserved thy *curse*, which might cause my *body* to bee smitten with some *fearefull disease*, my *soule* to languish with the *death of sinne*, my  
good

Luk. 22.  
61.

Luk. 7.

47.

Luk. 18.

14.

Luk. 15.

20.

Psa. 103.

8.

Matt. 11.

28.

Ezec. 18.

21, 22,

&c.

Deut. 17.

26.

Gal. 3.

10.



Lam. 3.  
21.  
Mal. 3. 6.

Col. 3. 12  
Mat. 3. 7.  
Ps. 15. 7.  
Ps. 28. 4.  
Hos. 13.  
5.  
Isa. 1.  
16, 18.

Mat 9.  
12.  
1 Joh. 1.  
Joh 3. 14

good *name* to bee traduced with scandalous *reproaches*, and make mine *estate* lyable to all manner of *crosses*, and *casualties*. And I confesse Lord, that thy *mercy* is the cause that I have not beene *long agoe* *confounded*. But, O my God, as thy mercy onely stayed thy judgement from falling upon me hitherto; so I humbly beseech thee, in the *bowels* of thy mercy of *Iesus Christ*, (*in whom onely thou art well pleased*) that thou wilt not deale with me *according to my deserts*, but that thou wouldest *freely* and *fully* remit unto me al my sins and *transgressions*: & that thou wouldest *wash* them clean from me, with the vertue of that most *precious blood*, which thy Son *Iesus Christ* hath *shed* for me. For he alone is the *Physician*, and his *blood* onely is the *medicine* that can heale my *sicknesse*. And he is the *true* *brazen Serpent*, that can cure that *poison*, wherewith the *fiery serpents* of my *sinnes* have stung and poisoned my sicke and wounded soule. And give me, I beseech thee, thine *holy Spirit*,

*Spirit*, which may assure me of mine *Gal. 4. 5,*  
*adoption*, and that may confirme my *7.*  
*faith*, encrease my *repentance*, en-  
 lighten my *understanding*, purifie  
 my *heart*, rectifie my *will* and *affe-* *2 Thes.*  
*ctions*, and so *sanctifie me through-* *5. 23.*  
*out*, that my whole *body*, *soule*, and  
*spirit* may be kept *unblameable*, untill  
 the glorious coming of my Lord *Ie-*  
*su Christ*. And now O Lord, I  
 give thee hearty *thankes*, and *praise*,  
 for that thou hast this *day* preserved  
 me from all harmes and perils, not-  
 withstanding all my sinnes and ill  
 deserts. And I beseech thee like-  
 wise defend me this night from the  
 roaring *Lyon*, which *night and day* *1 Pet. 5. 8*  
*seeketh to devoure me*. Watch thou,  
 O Lord, over me this night to keep  
 me from his *tentations* and *tyranny*:  
 and let thy mercy shield mee from  
 his unappeasable rage and malice.  
 And to this end, I *commend my selfe* *Psa. 31. 5.*  
 into thy hands and protection, be-  
 seeching thee, O my Lord & God,  
 not to suffer *Satan*, nor any of his  
 evill *members*, to have power to do  
 unto me any hurt or violence *this*  
*night*,

Matth.  
25.2.

night. And grant good Lord, that whether I *sleepe* or *wake*, *live* or *die*, I may *sleepe*, *wake*, *live* and *die* unto thee, and to the glory of thy *name*, and the salvation of my *soule*. Lord bleſſe & defend all thy choſen people every where. Grant our King a long and happy reigne over us: Bleſſe our gracious *Queene Mary*, with their Princely progeny, the *Lady Elizabeth* the Kings onely Siſter, & her Princely Iſſue: together with al our Magiſtrates, and Miniſters: comfort them who are in miſery, need, or ſickneſſe: Good Lord give me grace to bee one of thoſe *wiſe Virgins*, which may have my heart prepared like a *Lampe* furniſhed with the *Oyle of Faith*, & *light of good workes*, to meet the Lord *Ieſus*, the ſweet *Bridegroom* of my *soule*, at his ſecond and ſudden coming in glory. Grant this good Father, for *Chriſt Ieſus* ſake, my onely Saviour and Mediatour, in whoſe bleſſed name, and in whoſe owne words I call upon thee, as he hath taught me. *Our Father which, &c.*

After-

Afterwards say :

*Thy grace, O Lord Iesus Christ;  
thy love O heavenly Father : thy  
comfort and consolation, O holy and  
blessed Spirit, be with me, and dwell  
in my heart, this night, and evermore.  
Amen.*

Then rising in a holy reverence,  
meditate as thou art putting off  
thy clothes.

*Things to be meditated upon, as thou  
art putting off thy clothes.*

1. **T**hat the day is comming  
when thou must be as bare-  
ly *unstript* of *all* that thou hast in  
the *World*, as thou art now of thy  
clothes : thou hast therefore here,  
but the *use* of all things, as a *Stew-*  
*ard* for a time, and that upon *ac-*  
*counts*. Whilest therefore thou art  
trusted with this *Stewardship*, bee  
wise and faithfull.

2. When thou see'st thy *bed*, let  
it put thee in minde of thy *grave*,  
which is now the *bed of Christ* : for  
*Christ* (by laying his holy *body* to  
rest three dayes, and three nights in  
the

*Nudus in  
hunc  
mundum  
veni, nu-  
dus quo-  
que abibo.  
Luk 16.  
2.*

*Mat. 24.*

*2.  
Job 17.*

*13.  
Visum est  
mortis, sic  
lectus in  
mago se-  
pulchri.*

Matth.  
11.40.  
1 Thes. 4  
14.

Isa. 57.2

Isa. 25.  
10.

Psa. 4.8.

the grave) hath sanctified and (as it were) warmed it for the bodies of his Saints, to rest and sleepe in, till the morning of the resurrection: so that now, unto the faithfull, death is but a sweet sleepe: and the grave but Christs bed, where their bodies rest and sleepe in peace, untill the joyfull morning of the resurrection day shall dawne unto them.

Let therefore thy bed clothes represent unto thee the mould of the earth, that shall cover thee: thy sheetes, thy winding sheet: thy sleepe, thy death: thy waking, thy resurrection. And being laid downe in thy bed, when thou perceivest sleepe to approach: say, *I will lay me downe and sleepe in peace, for thou Lord onely makest me dwell in safety.*

Thus religiously opening every Morning thy heart, and shutting it up againe every Evening, with the Word of God, and Prayer, as it were with a locke and key, and so beginning the day with Gods worship continuing it in his feare, and ending it in his favour: thou shalt be sure

to

to find the *bleſſing* of *God* upon all thy dayes labours and good endeavours: and at night thou mayeſt aſſure thy ſelf, thou ſhalt ſleepe ſafely, and ſweetely in the armes of thy heavenly Fathers providence.

*Thus far of the Piety, which every chriſtian in private ought to praſtiſe every day. Now followeth that, which he (being a Houſholder) muſt praſtiſe publiſely with his Family.*

*Meditations for houſhold Piety.*

1. **I**F thou be called to the government of a *Family*, thou muſt not hold it ſufficient to ſerve *God*, & live uprightly in thine owne perſon, unleſſe thou cauſe all under thy charge to doe the ſame with thee. For the performance of *this* dutie, *God* was ſo well pleaſed with *Abraham*, that he would not hide from him his counſell. For (ſaith *God*) *I know him that he will command his ſonnes, and his houſhold after him, that they keepe the way of the Lord, to doe righteouſneſſe and Iudgement, that the Lord may bring upon Abraham,*

Gen. 18.  
17. 19.

Gen. 14.

4.

ham, that he hath spoken unto him. And Abraham had 318. men-servants, which were thus borne and catechized in his House. With

Josh. 24

15.

whose help he rescued also his Nephew Lot from the captivitie of his enemies. And religiously valiant Iosuah protesteth before al the peo-

ple, that if they all would fall away from the true worship of God, yet

that he and his house would serve the Lord. And God himselve gives a

speciall charge to all Housholders that they doe instruct their Family

in his Word, and traine them up in his feare and service. These words

which I command thee this day, shall bee in thy heart, and thou shalt whet

them continually upon thy Children, and shalt talke of them, when thou

tarriest in thine house, and as thou walkest by the way, and when thou

lyest downe, and when thou risest up, &c. Thou shalt feare the Lord thy

God, and serve him. David according to this Law, had so ordered his

Family, that no deceitfull person should dwell in his house, but such as

would

Deut. 6.7

Psal.

101.6.

would serve God, and walke in his way. & religious Hester had taught her Maids to serve God in fasting and Prayer. And (the more to further thy family in the zeale of religion) settle ever thy chiefeſt affection on *those* whom thou shalt perceive to be best addicted to true Religion. This also will turne to thine own advantage in a double respect. First, God wil the rather blesse and prosper the labour and handy works of such godly servants. For Laban perceived, that God blessed him for Jacobs sake : And Potiphar saw, that the Lord made all that Ioseph did, to prosper in his hand : yea, when innocent Ioseph was cast into prison, his Keeper saw, that whatsoever he did, the Lord made it to prosper : and therefore the Keeper committed all the charge of the Prisoners into Iosephs hand. Secondly, the trulier a man doth serve God, the faithfuller hee will serve thee.

Hest. 4.  
16.

Gen. 30.  
27.  
Gen. 39.  
2.  
Gen. 39.  
22, 23.

2. If every household were thus carefull, according to his duty, to bring up his Children and Family  
in



in the *service* and *feare* of God in his *owne* house, then the house of God should be better filled, & the *Lords Table* more frequented every *Sabbath* day; and the Pastors *publike* preaching and labour, would take *more* effect than it doth. The *streets* of Townes and Cities would not *abound* with so many drunkards, swearers, whore-mongers, and prophane scorers of true *Piety* & *Religion*; *Westminster Hall* would not be so full of contentions, wrangling suits, and unchristian debates: and the *prisons* would not be every *Sessions* so full of Theeves, Robbers, Traitors, & Murtherers. But (alas) *most* Housholders make no other use of their *Servants*, then they doe of their *beasts*. Whilest they may have their *bodies* to doe *their* service they care not if their *Soules* serve the *Divell*. Yet the common complaint is; that *faithfull* and *good* servants are scarce to be found. True, but the reason is, because there are so many *prophane* and *irreligious* Masters: for, the example and instruction

struction of a *Godly and Religious* Master, will make a good and a faithfull servant, as may witnesse the examples of *Abraham, Ioshua, David, Cornelius, &c.* who had good servants, because they were Religious Masters, such as were careful to make their servants *Gods* servants.

It is the *chiefe* labour and care of most men, to *raise*, and to *advance* their *house*; yet let them *rise early*, and *lie downe late*, and *eate the bread of carefultnesse*, al wil be but in vain, for *except the Lord build a house*, (that is, raise up a family) *they labour in vaine*. For God hath sealed this, as an irrevocable decree, that he *will powre his wrath upon the Families that call not upon his name*: yea, *God will take the wicked, and plucke him out of his Tabernacle, and roote him out of the Land, &c.* Yea, when his iniquities are full, he will make the *Land to spue out every Canaanite*. Religion then, and the *Service of God in a Family*, is the *best building*, and *surest entailing* of  
house

Pf. 127.

12.

Jer. 10.

25.

Psa. 52.5

Gen. 15.

16.

Lev. 18.

25.

House and Land, to a *man* and his posteritie: for the *righteous Man shall inherit the land; and dwell therein for ever.*

And therefore if thou desirest to have the  *blessing* of God upon thy  *selfe*, and upon thy  *family*: either before or after thy owne private devotions, call every morning  *all thy family* to some convenient roome; and first, either reade thy selfe unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou maiest \*  *admonish* them of some remarkeable good notes; and then kneeling downe with them in reverent sort, as is before described, pray with them in this manner.

*Morning Prayer for a Family.*

**O** Lord our God and heavenly Father, who art the onely Creator and Governour of heaven & earth, and all things therein contained, we confesse that we are  *unworthy* to appeare in thy sight and presence,

\*  *Origen* would have the word expounded in Christian houses:  *Hom. 9. in Lev. Augustine* saith, that, which the Preacher is in the Pulpit, the same the Householder is in the house.

presence, considering our manifold  
 finnes, which we have committed  
 against *heaven, and before thee* : and  
 how that wee have beene borne in  
 sinne, and doe *daily* breake thy holy  
 Lawes and Commandements, con-  
 trary to our knowledge and con-  
 sciences; albeit that wee know that  
 thou art our *Creator*, who hast *made*  
 us ; our *Redeemer*, who hast *bought*  
 us with the *bloud* of thine only be-  
 gotten Sonne; and our *Comforter*,  
 who bestowest upon us, all the  
 good and holy *graces*, which wee  
 enjoy in our soules and bodies. And  
 if thou should but deale with us,  
 as our wickednesse, and unthanke-  
 fulnesse have deserved : what other  
 thing might wee (O Lord) expect  
 from thee, but *shame*, and *confusion*  
 in this life, and in the World to  
 come; *wrath*, and everlasting *con-*  
*demnation*? Yet, O Lord, in the *obe-*  
*dience* of thy Commandement, and  
 in the *confidence* which wee have in  
 thy unspeakeable and endlesse mer-  
 cy in thy Sonne, our Saviour *Iesus*  
*Christ* : we thy poore servants, ap-

O

pealing

pealing from thy Throne of *Iustice*,  
(where we are justly lost and con-  
demned) to thy Throne of *grace*,  
(where mercie reigneth, to pardon  
*abounding sinne* :) doe from the bot-  
tom of our hearts most humbly  
beseech thee, to remit and forgive  
unto us all our offences and mis-  
deeds : that, by the vertue of the  
precious bloud of Iesus Christ, thy  
innocent *Lambe*, which he so abun-  
dantly shed (*to take away the sins of  
the world*) all our sins, both *originall  
and actuall*, may be so clenfed and  
washed from us, as that they may ne-  
ver be laid to our charge, nor ever  
have power to rise up in Iudgemēt  
against us. And wee beseech thee,  
good *Father*, for *Christ* his death &  
passions sake, that thou wilt not  
suffer to fall upon us that fearfull  
curse & vengeance, which thy law  
hath *threatned*, and our sinnes have  
justly deserved. And for as much, O  
Lord, as we are taught by thy word  
that *Idolaters, Adulterers, Covetous  
men, Contentious persons, Drun-  
kards, Gluttons, and such like inor-  
dinate*

dinate livers, *shall not inherit the Kingdome of God*: power the grace of thy *Holy spirit*, into our hearts, whereby wee may be *enlightned* to see the filthinesse of our sins, to abhorre them : and may be more and more *stirred up* to live in *newnesse* of life, and love of thy *Majestie*; so that we may daily increase in the obedience of thy *word*, and in a conscionable care of keeping thy *Commandements*.

And now, O Lord, wee render unto thee most hearty *thanks*, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this* life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortall life is ended: Likewise wee thanke thee for our life, health, wealth, libertie, prosperitie, and peace : especially, O Lord, for the continuance of thy holy *Gospel* among us, and for sparing us so long, & granting us so gracious a time of *Repentance*. Also we praise thee, for all other

thy mercies bestowed upon us , more especially , for preserving us this night past, frō all dangers that might have befallen our soules or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, wee beseech thee *protect and direct* us in the same. Bless and defend us in our *going out*, and *coming in*, this day, and evermore. Shield us, O Lord, from the tentations of the Divell, and grant us the custody of thy *holy Angels*, to defend and direct us in all our *waies*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands*, and Almighty *tutition*: Lord defend them from all *evill*, prosper them in all *graces*, and fill them with thy *goodnesse*. Preserve us likewise this day from falling into any *grosse sinne*, especially those whereunto our *natures* are most prone. Set a watch before the *doore of our lips* that wee offend not thy *Majesty*, by any rash or false oathes : or by any lewd or lying speeches :

speeches: give unto us *patient minds*,  
*pure and chaste hearts*, and all other  
graces of thy Spirit, which thou  
knowest to be needfull for us, that  
wee may bee the better enabled to  
serve thee in holinesse and righte-  
ousnesse. And seeing that all *mans*  
labour without thy blessing is in  
vaine, blesse every one of us in our  
severall places and callings, *direct*  
*thou the worke of our hands upon us*,  
*even prosper thou our handy worke*;  
(for except thou *guide* us with thy  
*grace*, our endeavours can have no  
good *success*.) And provide for us  
all things which thou, O Father,  
knowest to be needfull for every  
one of us, in our soules and bodies  
this day. And grant that we may so  
passe through the *pilgrimage* of this  
short life, that our hearts being not  
*settled* upon any transitory things,  
which wee meet with in the way:  
our *soules* may every day be more  
and more *ravished* with the love of  
our *home*, and thine everlasting  
*Kingdoms*.

Defend likewise, O Lord, thy V-



verfall Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperitie of these Churches, and kingdomes wherein wee live. Preserve, and defend from all evils and dangers, our Gracious King *Charles*, *Queene Mary*, the Noble and hopefull *Prince Charles*, together with the *Lady Mary*, the Religious *Lady Elizabeth*, the Kings onely Sister, and her Princely issue: Multiply their dayes in blisse & felicitie: and afterwards crown them with ever lasting joy and glory. Bless all our Minitters, and Magistrates, with all graces needfull for their places, and governe *thou* them that they may govern us *in peace*, and *godlinesse*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortlesse, especially those who are afflicted either *with an evill* conscience, because they have sinned against thy *Word*, or for a good cōscience, because they will not sinne against thy *truth*. Make the *first* to know,

know, that not one drop of the bloud of *Christ*, was a drop of *vengeance*, but al drops of *grace*, powerfull to procure pardon upon repentance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferāce either too much, *discourage* them, or too much *ēcourage* their enemies: but grant the *patience* in suffering, & a gracious & speedy *deliverance*, which way may stand best with their *comfort*, and thy *glory*. Give every one of us grace, to be alwaies mindfull of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinfull world. And that in the meane while we may so in all things, & above al things, seek thy *Glory*, that when this mortall life is ended, wee may then be made pertakers of *immortalitie*, and life eternall, in thy most blessed and glorious *Kingdom*.

These, and all other graces which thou, O Father, seeest to bee

necessary for us, and for thy whole Church, we humbly beg and crave at thy hands : concluding this our imperfect prayer, in that *absolute* forme of Prayer which *Christ* himselfe hath taught us saying :

*Our Father which art in heaven,  
&c.*

*After prayers, let every one of thy Household (taking in the feare of God such a breakfast or refreshing as is fit) depart : the children to Schoole, the servants to their worke; every one to his office, the Master and Mistrresse of the Family to their calling, or to some honest exercises for recreation , as they thinke fit.*

*The Practice of Piety at meales  
and the manner of feeding.*

**B**Efore Dinner and Supper, when the Table is covered, ponder with thy selfe upon these *Meditations*; to worke a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

*Medita-*

*Meditations before Dinner  
and Supper.*

1. **M**editate that *hunger* is like the sicknes called a *Wolfe*: which if thou doeſt not feede, will devoure thee, and eate thee up: and that meat and drink, are but as *Phyſicke*, or meanes which God hath ordained, to releive and cure this *naturall infirmitie*, and neceſſitie of man. Uſe therefore to eate and to drink, rather to ſuſtaine and reſreſh the *weakenesse* of nature, than to ſatiſfie the ſenſuality & delights of the fleſh. Eate therefore to live, but live not to eate. A Skavenger whoſe living is to emptie, is to bee preferred before him that liveth but to fill privies. There is no ſervice ſo \* *baſe*, as for a man to be a ſlave, to this belly. The Apoſtle termeth ſuch, *Belly-gods*, *Phil. 3. 19*. Therefore we may boldly terme them as the Scriptures doe their Idols, \* *Gillulim*, *Dungy-gods*, *Hab. 2. 18. 19. 2 King. 17. 12*. And as no one action (Gods ordinances excepted)

O 5

make's

*Hoc me docuiſti, ut quem admodum medica-  
menta, ſic alimenta ſumpturus accedam.*

*Aug. l. 10 Conf.*

\* *Major ſum & ad  
majora  
genitus,  
quam ut  
manipuli  
um ſum  
mei corporis.* *Sene.*

\* *Of Gal-  
al, which  
ſignifieth  
mans  
dung, as  
Ezech. 4  
17. 18.*

makes a man more to resemble a *beast*, than eating and drinking : so the *abuse* of eating and drinking to *surfering*, *drunkennesse*, and *spew- ing*, makes a man more vile than a *beast*.

Heb. 11.

3.

Psa. 145.

15. 16.

Mat. 5.

14 45.

&c.

Act. 14.

17.

2. Meditate on the *omnipotencie* of God, who made all these crea- tures of *nothing* : of his *wisdome*. who feedeth so many *infinite crea- tures* through the universall world, maintaining all their lives, which he hath given them; which surpas- seth the *wisdome* of all the *Angels* in heaven : and of his *clemency* and *goodnesse*, in feeding also his *very e- nemies*.

3. Meditate, how many sorts of Creatures, as *beasts*, *fish*, and *fowle*, have left their lives, to become foode to nourish thee : and how *Gods Providence* from remote pla- ces hath brought all these *portions* together on thy table for thy nou- rishment : and how by these dead creatures hee maintaines thee in *health* and *life*.

4. Meditate, that seeing thou  
hast

hast so many pledges of Gods Fatherly bounty, goodnesse, and mercy towards thee, as there are dishes of meat on thy Table; Oh suffer not in such a place, so gracions a God, to be abused by scurrilitie, ribaldry, or swearing: or thy \* fellow-brother, by disgracefull back-biting, taunting, or slandering.

5. Meditate, how that thy Master Iesus Christ did never eat any food, but first he blessed the Creatures, & gave thanks to his heavenly Father for the same. And after his last Supper, we read that he sung a Psalm. For this was the Commandement of God, When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, &c. This was the practice of the Prophets: For, the people would not eat at their feast, till Samuel came to blesse their meate. And saith Iael to Gods people: You shall eat and bee satisfied, and praise the name of the Lord your G O D. This also was was the practice of the Apostles. For

Saint

Hanc ob causam Gentiles mensas sacra & festa nominabant.

\* Saint Austin

had written ouer his table,

Quisquis amat dictis absentem videre amicum, hanc mensam vetitam mouerit esse sibi.

Possib de vita Aug.

Luk. 9. 16.

Mat. 14.

19.

8c. 15. 36.

Mat. 6. 41.

and 8. 6.

Luk. 24.

Ioh. 5. 11.

Mat. 26. 3.

Deut. 9.

10.

1 Sam. 9.

13.

Ioel 1. 26.

Act. 27.

35.

Saint *Paul* in the ship gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a master, and so many worthy presidents that have followed him, and gone before thee. It may bee, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Thinke it no shame to doe what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a dutie. And if the *Sonne of God* gave his Father such great thanks for a dinner of *Barley bread* and *broyled fish*; what thanks should such a *sinfull man* as thou art, render unto God, for such variety of good, and dainty cheere? how many a true *Christian* would bee glad to fill his belly with the morsels which thou *refusest*; and doe laske that which thou *leavest*? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour?

To

Joh. 9.6.  
and 1.6.

To conclude, If *Pagan Idolaters* at their feasts were accustomed to *praise* their false gods: what a shame is it for a *Christian*, (at his dinners and suppers,) not to *praise* the true God, in whom we live, move, and have our being?

Dan. 5.  
1.4.

6. Meditate, that thy *body*, which thou doest now so daintily feed, must be (thou knowest not how soone) meat for *Wormes*: When thou shalt say to corruption, thou art my Father; and to the Worme, thou art my Mother, and my Sister.

Acts. 17.  
28.

7. Meditate, how that many a *Mans table* is made his snare: so that through his intemperancie and unthankfullnesse, the meat which should nourish his body, kills him with a surfeit: in so much, that more are killed with this snare, then with the sword. And seeing that since the *Curse*, the use (as of all creatures, so likewise) of meat and drink, is unto us uncleane, till the same bee sanctified by the Word of God, and Prayer: and that man liveth not by bread only, but by the

Job. 17.  
14.

Psal. 69.  
12.

Gen. 3.  
17.

1 Tim.  
4.4.5.

Mat. 4.4.  
Levit 26.

26.  
Ezech. 4.

16 and  
5.10.

1 Sam. 9.  
13.

Mat. 14.  
6.

Luk 24.  
30

Word



1 Cor. 10.  
7.  
Rom. 14.  
6.  
1 Thes. 5.  
18.  
Eccl. 10.  
17.  
Luk. 21.  
34.  
Eccl. 31.  
30.  
Neh. 6. 10.  
Amos 6. 6.  
1 Sam. 9.  
13.  
Mat. 14.  
19.

*Word of Gods Ordinance, and his blessing, which is called the staffe of Bread. Sit not therefore downe to eat, before you pray, & rise not, before you give God thanks. Feed to suffice nature, yet rise with an appetite, and remember thy poore Christian brethren, who suffer hunger, and want those good things, wherewith thou doest abound.*

*These things, or some of them premeditated (if there be not a Samuel present) lift up with all comely reverence, thy heart with thy hands and eies, unto the Great Creator, and Feeder of all Creatures, and before Meat, pray unto him thus:*

*Grace before meate.*

**O** Most gracious God, and loving Father, who feedest all creatures living, which depend upon thy Divine providence: wee beseech thee sanctifie these Creatures, which thou hast ordained for us: giue them vertue to nourish our bodies.

Psa. 114.  
22.  
Joel 1. 19.  
Psa. 144. 9  
Job 32. 3.  
1 Tim. 4. 5.

bodies, in *life* and *health* : and give us grace to receive them *soberly*, & *thankfully*, as from thy hands : that so in the *strength* of these and other thy  *blessings*, we may walke in the *uprightness* of our  *hearts*, before thy face this day, and all the dayes of our lives : through Iesus Christ, our Lord and onely Saviour. *Amen*

1. Reg.  
19.8.

*Or Thus.*

**M**ost gracious God, and mercifull Father, we beseech thee *sanctifie* these Creatures to our use : make them *healthfull* for our nourishment ; and us *thankfull* for all thy blessings, through Christ our Lord and onely Saviour *Amen*.

*Another Grace before meate.*

**O** Eternal God, in whom we live, move, and have our being, wee beseech thee blese unto thy Servants these Creatures, that in the *strength* of them wee may live, to the setting forth of thy *praise* and *glory* : through Iesus Christ our Lord and onely Saviour. *Amen*.

*After*

*After every meale bee carefull of thy selfe and Family, as Iob was for himselfe and his children, Iob 1.4. lest that in the cheerefulnesse of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

**B**lessed bee thy holy name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord vouchsafe likewise to feed our soules with the spirituall food of thy holy Word, & Spirit unto life everlasting. Lord defend and save thy whole Church our gracious King Charles, Queene Mary, the Noble and hopefull Prince Charles, and all the Royall Progenie; the religious Lady Elizabeth, the Kings onely Sister, and her Princely issue: Forgive us our sinnes, and unthankfulnesse, passe

ll of  
for  
-4.  
ing  
ed  
to  
e-  
ad  
d

pasſe by our manifold *infirmities*,  
make us mindfull of our *laſt ends*,  
and of the *reckoning* that wee are to  
make to thee therein, and in the  
meane while grant unto us health,  
peace, and truth, in Ieſus Chriſt our  
Lord and onely Saviour.

*Or thus.*

**B**leſſed bee thy holy name, (Oh  
Lord) for theſe thy good bene-  
fits, wherewith thou haſt refreshed  
us at this time. Lord forgive us all  
our ſins and frailties : ſave and de-  
ſend thy whole Church, our *King*,  
and his royall *poſteritie*, & grant us  
health, peace, and truth, in Chriſt  
our onely Saviour, *Amen.*

*Or thus.*

**V**We give thee thanks (Oh  
heavenly Father) for fee-  
ding our bodies ſo graciously with  
thy good creatures to this tempo-  
rall life : beſeeching thee likewise  
to feed our ſoules with thy Holy  
Word unto life everlaſting. Defend  
(O Lord) thine Vniuerſall Church,  
the

the King, and his royall Posteritie, and grant us continuance of thy grace and mercy, in Christ our only Saviour. *Amen.*

*The practice of piety at Evening.*

*At Evening, when the due time of repairing to rest approacheth, call together againe all thy Family. Read a Chapter in the same manner, that was prescribed in the morning. Thus (in holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing, of Psalms, either after Supper, or at any other time, observe these rules.*

*Rules to be observed in singing of Psalmes.*

- I. **B**Eware of singing divine Psalmes for an ordinarie recreation; as doe men of impure Spirits who sing holy Psalmes intermingled with profane Ballads. They are Gods word, take them not into thy mouth in vaine.

2. Re-

2. Remember to sing *Dauids Psalmes*, with *Dauids Spirit*.

3. Practise Saint *Pauls* rule, *I will sing with the spirit, but I will sing with the understanding also.*

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods owne words: but be sure that the matter make more melody in your hearts, than the *Musicke* in your eare: for the singing with a grace in our hearts, is that which the Lord is delighted with all, according to that old verse:

Mat. 22.

47.

1 Cor.

14 15.

1 Cor.

11.4.

Eph. 5.

1.9

Col. 3.

16.

*Non vox, sed votum; non musica chordula, sed cor;*

*Non clamans, sed amans, psallit in aure Dei.*

*Tis not the voice, but vow;*

*Sound heart, not sounding string;*

*True zeale, not outward show,*

*That in Gods eare doth ring.*

5. Thou mayest (if thou thinke good) sing all the *Psalmes* over in order:

order : for all are most divine and comfortable. But if thou wilt chuse some *speciall Psalmes*, as more fit for some *times*, and *purposes* ; and such as by the oft usage, thy people may the *easier* commit to memory :

*Then sing.*

In the morning. *Psalm*. 3. 5. 16. 22. 141.

In the evening, *Psalm*. 4. 127. 141.  
For mercy after a sin committed,  
*Psalm*. 5. 1. 103.

In sicknesse, or heavinesse, *Psalm*. 6. 13. 88. 90. 91. 137. 146.

When thou art recovered, *Psalm*. 30. 32.

On the Sabbath day, *Psalm*. 19. 92. 65.  
In the time of joy, *Psalm*. 80. 98. 107. 136. 145.

Before Sermon *Psalm*. 1. 12. 147. the 1. and 5. *Part* of the 119.

After Sermon, any *Psalm* which concerneth the chiefe argument of the Sermon.

At the Communion, *Psalm*. 22. 23. 103. 111. 116.


For

For spirituall solace, *Psal.* 15. 19.  
25. 46. 47. 112. 116.

After wrong and disgrace received  
*Psal.* 42. 69. 70. 140. 144.

After the *Psalme*, all kneeling downe  
in reverent manner (as is before  
described) let the Father of the  
Family, (or the chiefeest in his ab-  
sence) pray thus.

*Evening Prayer for a Family.*

 Eternal God, and  
most gracious Fa-  
ther, wee thine un-  
worthy Servants,  
here assembled, doe  
cast downe our selves at the foote-  
stoolle of thy grace, acknowledging  
that we have inherited our *Fathers*  
corruption, & actually in thought,  
word, and deede, transgressed all  
thy holy Commandements, so that  
in us naturally, there dwelleth no-  
thing that is good: for our hearts  
are full of secret pride, anger, im-  
patience, dissembling, lying, lust,  
vanitie, prophanenesse, distrust, too  
much love of our selves, and the  
world



Mat 3.  
17.

world ; *too little* love of thee, and thy kingdome , but emptie and void of faith, love, patience, and every spiritual grace. If thou therefore shouldest but enter into judgement with us, and search out our naturall corruption, and observe all the cursed fruits and effects that we have derived from thence : *Satan* might justly challenge us for his owne, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation which we have long ago deserved. But, good Father, for *Iesus Christ* thy deare Sonnes sake, *in whom on ly thou art well pleased* : and for the merits of that bitter death, and bloudy passion , which we beleeve that he hath suffered for us : have mercy upon us, pardon and forgive us all our sinnes, and free us from the shame and confusion, which are due unto us for them, that they may never seaze upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much

as

as thou hast created *us* to serve thee,  
as all other Creatures to serve *us*: so  
wee beseech thee inspire thy holy  
*Spirit* into our hearts, that by his il-  
lumination & effectuall working,  
we may have the inward sight, and  
feeling of our sins, and natural cor-  
ruptions, and that wee may not be  
blinded in them through *custome*, as  
the reprobates are: but that we may  
more and more loath them, and bee  
heartily grieved for them, endeavour-  
ing by the use of all good meanes  
to overcome, and get out of them.  
Oh let us feele the *power* of *Christs*  
death, killing sin in our mortall bo-  
dies: and the vertue of his resurre-  
ction, raising up our soules to new-  
nesse of life. Convert our hearts,  
subdue our affections, regenerate  
our minds, & purifie our nature: and  
suffer us not to be drowned in the  
streames of those filthy vices, and  
sinfull pleasures of this time, where-  
with thousands are carried head-  
long to eternall destructiō: but daily  
frame us more & more to the like-  
nesse of thy Son *Iesus Christ* that in  
righte-

Rom. 6. 6  
Phil. 3.  
10.

Rom. 8.  
29.  
Eph. 4.  
24.

righteousnesse and true holinesse, wee may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time, attaine to the blessed Resurrection of the just, unto eternall life. In the meane while, O Lord, encrease our *Faith* in the sweete promises of the *Gospel*, and our repentance from dead workes, the assurance of our *hope* in thy promises, our *fear* of thy name, the *hated* of all our sinnes, and our love unto thy children, especially those whom we shal see to stand in *need* of our helpe and comfort : that so, by the fruits of *Piety*, and a righteous life, wee may bee assured that thy Holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things : so far forth, as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to  
our

our bounden dutie, we confesse that thou hast been exceeding mercifull unto us all, in things of this life : but infinitely more mercifull in the things of a better life: and therefore we doe here from our very soules, render unto thee all humble, and hearty thanks, for all thy blessings and benefits bestowed upon our soules, and bodies : acknowledging thee to bee that *Father of light from whom we have received all those good and perfect gifts* : and unto thee alone for them, we ascribe to be due all glory, honour, and praise, both now, and evermore . But more especially, we praise thy Divine Majesty, for that thou hast defended us *this day* from all perils, and dangers : so that none of those judgments ( which our sinnes have deserved ) have fallen upon any one of us. Good Lord, forgive us the sinns which this day we have committed against thy divine Majesty, and our brethren : and for Christ his sake, bee reconciled unto us for them.

And wee beseech thee likewise of

P

the

Jam. i.  
17.

Pfal. 78.

49.

Psa. 91. 5

Psa. 91. 5

Gen. 3. 2.

2.

2 King.

6. 16, 17

Pfal. 91.

11, 12,

Heb. 14.

the same thine infinite goodnesse and mercy to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrours of evill Angels, or any other feare or perill, which for our sins might justly fall upon us. And that we may be safe *under the shadow of thy wings*; wee here commend our bodies and soules, and all that we have, unto thine Almighty protection. Lord blesse, and defend both us, & them from all evil. And whilest wee sleepe, doe thou, *O Father*, ( who never slumbrest nor sleepest ) watch over thy children, and give a charge to thy *Holy Angels*, to *pitch their tents* round about our houses, and dwelling, to *guard* us from all dangers: that sleeping *with thee*, we may in the next morning be wakened by thee: and so being refreshed with moderate sleepe, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church,

Church, and to continue the tranquillitie of these kingdomes, wherein we live, turning from us those plagues which the *crying sinnes* of this Nation doe cry for.

Preserve our Religious *King Charles, Queene Mary*, the Noble and hopefull *Prince Charles*, with the rest of the Royall Progeny, the religious *Lady Elizabeth*, the Kings onely Sister, and her Princely issue: all our Magistrates and Ministers, all that feare thee, and call upon thy name, al our Christian brethren and sisters that suffer sickenesse, or any other affliction or misery: especially those, who any where doe suffer persecution, for the testimony of thy *holy Ghospel*, grant them patience to beare thy crosse; and deliverance, when, and which way it shall seeme best to thy Divine wisedome. And Lord, suffer us never to forget our last end, and those reckonings, which then wee must render unto thee. In health & prosperity, make us mindfull of sicknesses, & of the evil day that is behind

Luk. 21.

35.

Mat. 25.

33 &amp; c.

that these things may not overtake us as a *snare*, but that wee may in good measure, like wise *Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroom* of our soules. And now, O Lord most holy, & just, we confesse that there is no cause, why thou (who art so much displeased with sinne) shouldest heare the Praier of sinners: but for his sake onely who suffered for sin, and sinned not. In the onely mediation therefore of thine eternall *Sonne Iesus* our Lord, and Saviour, wee humbly beg these, and all other graces which thou knowest to bee needfull for us, shutting up these our imperfect requests, in that most holy Prayer, which *Christ* himselfe hath taught us to say unto thee, *Our Father which art, &c.*

*Thy grace, O Lord Iesus Christ thy love, O heavenly Father; thy comfort and consolation, O holy, and blessed Spirit, bee with us, and remaine with us this night, and for evermore. Amen.*

Then saluting one another, as becommeth

commeth *Christians*, who are the *vessels of Grace*, and *Temples* of the *holy Ghost*, let them in the feare of God depart every one to his rest: using some of the former private meditations for Evening.

*Thus farre of the Housholders publike Practice of Piety, with his Family every day. Now followeth his Practice of Piety with the Church on the Sabbath day.*

*Meditations of the true manner of practising Piety on the Sabbath day.*

**A** Almighty God wil have himselfe worshipped, not onely in a private manner, by private persons & families: but also in a more publike sort of all the godly joyned together in a visible *Church*, that by this meanes he may be knowne not onely to be *God*, and *Lord* of every singular person; but also of the *Creatures* of the whole universall world.

*Quest.* But why doe not wee *Christians*, under the *New*, keepe the *Sabbath* on the same seventh day?



day, whereon it was kept under the *Old Testament*.

Mat. 12.

1.

Deut. 18

18, 19.

Joh. 19.

19. v. 28.

I answer: because that our *Lord Iesus* ( who is the *Lord of the Sabbath*, and whom the *Law* it self commandeth us to heare ) did alter it from that *seventh day*, to this *first day* of the *Weeke*, whereon we keepe the *Sabbath*. For the holy Evangelist notes, that our *Lord* came into the midst of the Holy Assembly, on the two first daies of the two weekes immediately following his Resurrection, and then blessed the Church, breathed on the Apostles the *Holy Ghost*, and gave them the ministeriall *keyes*, and power of binding, and remitting sins. And, so it is most probable he did in a *solemne* manner every *first day* of the weeke, during the forty dayes he continued on earth, betwene the *Resurrection*, and *Ascension* ( for the fiftieth day after being the first day of the *Weeke*, the Apostles were assembled ) during which time, hee gave Commandments unto the Apostles, and

\* *speak*

\* *spake unto them those things which appertain to the Kingdome of God, that is, instructed them, how they should throughout the Churches (which were to bee converted) change the Sabbath to the Lords day: the bodily sacrifices of beasts, to the Spirituall sacrifices of praise, Prayer, and contrite hearts; the Leviticall Priest-hood of the Law to the Christian Ministry of the Gospel; the Iewish Temples, & Synagogues to Churches, & Oratories; the Old Sacraments of Circumcision and Passeeover, to Baptisme; and the Lords Supper, &c. as may appeare by the like phrase. Act. 19. 8. & Act 28. 23. Col. 4. 11. put for the whole summe of Pauls Doctrine, by which was wrought all these changes, where it tooke effect. So that as Christ was forty daies instructing Moses in Sinai, what hee should teach, and how hee should rule the Church under the Law: so he continued forty days teaching his Disciples in Sion, what they should preach, and how they should*

2 A & 1. 2. 3  
Cyril bids  
vs note,  
that s.  
Iohn doth  
not simply  
set downe  
the man-  
ner of  
Christs  
appearing  
vnto Tho-  
mas, but  
also the  
circum-  
stance of  
the time  
(post dies  
octo)  
whence he  
concludes  
thus, Diem  
igitur octa-  
vum Do-  
minicum  
diem esse  
necesse est.  
Cyril. in  
Iohan. lib.  
12. ca. 58.  
a Heb. 7.  
11, 12.  
Eph. 4. 8.  
11. 1. 13.

Eph. 4. 1.  
11, 12.

<sup>a</sup> Act. 1. 7

<sup>b</sup> Acts 1.  
1, &c.

Act. 2.  
1, 4.

<sup>1</sup> Act. 2.  
38. 41.

<sup>4</sup> 2.

governe the Church under the *Gospel*. And seeing it is manifest, that within those fortie daies, *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end; it is not to be doubted, but that within those forty daies he likewise ordained on what day they should keepe their *Sabbath*, and ordinarily do the works of their Ministerie, especially seeing that under the Old Testament, God shewed himselfe as carefull both by his Morall, and Ceremoniall Law, to prescribe the *time* as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, <sup>a</sup> who hath times, and seasons in his own power, appointed the first day of the weeke, to be the very day, <sup>b</sup> wherein hee sent downe from heaven the *Holy Ghost* upon the Apostles, so that upon that day they first began, & ever after continued the publike exercising of their Ministry, in the <sup>c</sup> preaching of the Word, the <sup>d</sup> administration of the Sacraments, and  
the

the<sup>c</sup> loosing of the finnes of penitent sinners. Vpon these, and the like grounds,<sup>f</sup> *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himselfe.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the christian *Sabbath* is called the *Lords Day*, because it was ordained of the Lord, for the memoriall of his *Resurrection*. And as the Name of the<sup>h</sup> Lord honoureth the one, so doth it the other: & as the Lord of the *Sabbath*, by his royall prerogative, and transcendent authoritie could; so he had also reason to change the Holy Sabbath from the seventh day to this, whereon we keepe it. For as concerning the seventh day which followed the fixe daies wherein God finished the Creation; there was no such precise institution, or necessitie of sanctifying it perpetually, but such, as by the same authority, or upon greater reason, and oc-

c Act. 2.

31. 39.

f Athan. in frontispicio, hom. de sent.

Apoc. 1. 20.

The Scripture of the New Testament, gives not this honorable title to any thing, but only to the blessed Sabbath, and holy Supper.

For as he substituted the Lords Supper in stead of the Passover: so did he the Lords day in the Iewish Sabbaths roome.

h 1 Cor.

11. 20.

\* Wol-  
phii

*Chronol. de  
T. m. l. 2.*

*c. 2.*

*Legis sub-  
stantia est,  
sex die-  
bus, terre-  
nis negoci-  
is incum-  
bere, sep-  
timam divi-  
no cultui  
dare ope-  
ram.*

*Josh. 10.*

*12, 13.*

*2 Kings*

*20. 11.*

*Christoph.  
Helvic.*

*Syst. cont.*

*Theol. cum  
Iudeis c.  
de Sab.*

caſion, it might very well be chan-  
ged, and altered unto ſome other ſe-  
venth day. For the Commande-  
ment doth \* not ſay, Remember to  
keepe holy *the ſeventh day, next fol-  
lowing the ſixth day of the Creation,*  
or this, or that ſeventh day: but in-  
definitely remember that thou keepe  
Holy *a ſeventh day.* And to ſpeake  
properly, as wee take a day for the  
*diſtinction of time,* called either a day  
*naturall,* conſiſting of 24. houres, or  
a day *artificiall,* conſiſting of 12.  
houres, from Sun-riſing, to Sun-ſet-  
ting: and withall conſider the Sun  
*ſtanding ſtill* at noone, in *Joſhuahs*  
time, the ſpace of a whole day: and  
the Sunne going backe ten degrees,  
(viz. five houres, almoſt halfe an  
artificiall day) in *Ezechias* time: the  
Iewes themſelves could not keepe  
their Sabbath upon that *precise,* and  
*juſt diſtinction of time,* called at the  
firſt, the ſeventh day from the Cre-  
ation.

Adde hereunto, that in reſpect  
of the diverſitie of *Meridians,* and  
the *unequall riſing,* and *ſetting* of the  
Sunne,

Sunne, every day varieth in some places a *quarter*, in some *halfe*, in other a *whole* day: Therefore the Iewish seventh day cannot precisely be kept at the *same instant* of time, every where in the world.

Now, our Lord Iesus having authoritie as *Lord over the Sabbath*, had likewise now farre greater reason, and occasion to translate the Sabbath from the *Iewesh* seventh day, unto the seventh day, whereon Christians do keepe the Sabbath.

1. Because that by his *Resurrection* from the dead, there is wrought a *new spirituall Creation* of the world: without which all the Sonnes of *Adam* had been turned to everlasting *destruction*, and all the workes of the first creation had ministred no *consolation* unto us.

And in respect of this new spirituall Creation, the Scripture saith, that <sup>a</sup> *Old things are passed away*, and all things are become new: <sup>b</sup> *new Creatures*, <sup>c</sup> *new people*, <sup>d</sup> *new men*, <sup>e</sup> *new knowledge*, <sup>f</sup> *new Testament*, <sup>g</sup> *new Commandement*, <sup>h</sup> *new names*,

Mat. 12.  
8.

Isa. 56.  
17, &c.  
Isa. 66.

22.  
Ps 90. 3.  
<sup>a</sup> 2 Cor.

5. 17.  
<sup>b</sup> Gal. 6.  
15.

<sup>c</sup> 1 Pet.  
2 10.  
<sup>d</sup> Eph. 4.

24.  
<sup>e</sup> Col. 3.  
10.

Matt.  
26. 28.  
<sup>g</sup> Joh. 12.  
14.

Apoc.  
2. 17.

<sup>i</sup> Heb.  
<sup>10.10.</sup>  
<sup>k</sup> Apoc.  
<sup>39.</sup>  
<sup>m</sup> Apoc.  
<sup>21.</sup>  
<sup>n</sup> 2 Pet.  
<sup>3.13.</sup>  
<sup>o</sup> Isa. 66.  
<sup>21.</sup>  
 Heb. 4.9.

names, <sup>i</sup> new way, <sup>k</sup> new song, <sup>l</sup> new garment, new wine, new vessels, <sup>m</sup> new Ierusalem, <sup>n</sup> new Heaven, and a new Earth. And therefore of necessitie there must be in stead of the old, a new<sup>o</sup> Sabbath day to honour and praise our Redeemer, and to meditate upon the workes of our redemption, and to shew the new change of the Old Testament.

3. Because that on this day, *Christ* rested from all the sufferings of his *Passion*, and finished the glorious worke of our *Redemption*. If therefore the *finishing* of the worke of the *first creation*, whereby God mightily manifested himselfe unto his creatures, deserv'd a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, and therefore calls it mine *holy Day*: much more doth the *new Creation* of the World, effected by the resurrection of *Christ*, (whereby he mightily declared himselfe to be the *Sonne of God*) deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of *Christ*: and

Isa. 53.  
 13.

Rom. 1.  
 4.

and therefore worthily called *the Lords Day*. For, as the deliverance out of the Captivity of *Babylon*, being greater, tooke away the *name* from the deliverance out of the bondage of *Egypt*: so the *day* whereon Christ finished the *redemption* of the world, did *more* justly deserve to have the Sabbath kept on it, than on that day, wherein God ceased from *creating* the world. As therefore in the *Creation*, the first day wherein it was finished, was consecrated for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh Day kept according to Gods moral Commandement. The *Jewes* kept the *last* day of the weeke, beginning the *Sabbath* with the *night*, when God rested: but Christians honour the Lord *better*, on the first day of the weeke, beginning the *Sabbath* with the *day*, when the Lord *arose*. They kept their *Sabbath* in remembrance of the worlds creation: but Christians celebrate it in

*memoriall*

Apo c. 1.  
10.  
Jer. 23.  
7, 8.

Gen. 2. 3.  
Levit.  
23. 32.  
Neh 13.  
19  
Mat 23.  
1.  
Aet. 20.  
7. 11.



*memoriall of the worlds Redemption: yea the Lords day being the first of the Creation, and Redemption, puts us in mind, both of the making of the old, and redeeming of the new world.*

Exod.  
25. 31.

As therefore under the *Old Testament*, God, by the *glory* consisting of 7. *Lamps, seven Branches, &c.* put them in remembrance of the *Creation, Light, and Sabbaths rest*: So under the *New Testament*, Christ the *true light of the World*, approacheth in the *midst of the seven Lampes, and 7. golden Candlestickes*, to put us in mind to honor our Redeemer in the *light of the Gospel* of the *Lords seventh day of rest*. And seeing the *Redemption*, both for *might & mercy* so far exceedeth the *Creation*; it stood with *great reason*, that the *greater worke* should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords day* diminish the *glory* of the *Sabbath*: but rather being added, *augments the dignitie* thereof: as the name *Israel* added unto *Iacob*, made

Apoc. I.  
13.

made the Patriarke the more renowned.

Gen. 32.  
28.

The reason taken from the example of *Gods resting* from the worke of the *Creation* of the world continued in force till the *Sonne of God ceased* from the worke of the *Redemption* of the world, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the first day of the weeke.

For, first, in the 110. *Psalme*, which is a Prophecy of *Christ*, and his Kingdome; it is plainely foretold, that there should bee a *solemne day of assembling*, wherein all *Christs people* should willingly come together in the beauty of holinesse. In so much that no raigne (of peace) shall be upon those Families, that in that feast will not goe up to *Ierusalem* (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast, and Assembly should bee kept; *David* sheweth plainely, in  
*Psalme*

Psa. 10. 3

Zach.  
14. 27.

Psa. 118  
24.

Zohar up-  
on Gen.  
fol. 21.  
H Brough-  
ton Re-  
quit of  
Consen.  
p. 50. 51.

*Psa. 118.* which was a prophecie of Christ, as appeares, *Matth. 21. 42. Act. 4. 11. Ephes. 2. 20.* as also by the consent of all the *Iewes*, as *Ie-rome* witnesseth. For, shewing how Christ, by his ignominious death, should be as a stone rejected of the Builders, or chiefe Rulers of *Iudea*, and yet by this glorious Resurrection, should become the chiefe Stone of the Corner: hee wisheth the whole Church to keepe holy that day, wherupon Christ should effect this wonderfull worke, saying, *This is the day which the Lord hath made, let us rejoyce, and be glad in it.* And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, *That God made him both Lord, and Christ, Act. 2. 36.* And therefore the whole Church under the *New Testament*, must celebrate the day of Christs resurrection. *Rabbi Bacchay* also saw the fall of *Adam* on the sixth day, that on the same day *Messias* should finish the worke of *Mans* redemption. And al- luding to the speech of *Boaz* to *Ruth*,

*Ruth sleepe unto the morning, that Messias should rest in his grave all their Sabbath day, and he gathereth from that speech, Gen. 1. on the first day, Let there be Light, that the Messias should rise on the first day of the weeke, from death to life, and cause the Spirituall light of the Gospel to enlighten the world that lay in the shaddow of darkenesse and death. The Hebrew authour of the booke called, Sedar Olam Rabbi, cap. 7. recordeth many memorable things, which were done upon the first Day of the weeke, as so many types that the chiefe worship of God should (under the New Testament,) be celebrated upon this day. As, that on this day the cloud of Gods Majestie first sate upon his people. Aaron, and his Children, first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God. The first day, wherein fire descended from Heaven. The first day of the World, of the Yeare, of Moneths, of the weeke, &c.*

*All*

EX H.  
Wolphi,  
Chron. d.  
Temp. lib.  
a cap 2.

Aug Epi.  
ad Ianar.  
119. cap.  
13.

Sacramē-  
tum hoc  
fuit diei  
illius  
octavi,  
quo Do-  
minus re-  
surrexit  
ad iustifi-  
cationem  
nostram,  
Et. ut  
scribit ad  
Fidum  
Cyprianus  
l. 3. Epist.  
10. Iam.  
in Gen.  
17. 12.  
2 Cor. 4.  
4.

All shadowing, that it should bee the first, and chiefe holy-day of the New Testament. S. Augustine pro- veth dy divers places, and reasons, out of the holy Scripture, that the Fathers, and all the holy Prophets under the Old Testament, did foresee and know, that our Lords day was shadowed by their eighth day of Cir- cumcision. And that the Sabbath should bee changed from the seventh day to the eighth, or first day of the weeke. And Iunius out of Cyprian faith, that Circumcision was com- manded on the eighth day, as a Sa- crament of the eighth day, when Christ should rise from the dead. The Councell Foro-Iuliense affirmes, that Esay prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so cleerly seene by the Fathers, under the sha- dows of the Old Testament: sure, the god of this world hath deeply blinded their minds, who cā not see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath day, under the

the New, was nothing but a fulfilling of that which was prefigured and fore prophesied under the Old Testament.

5. According to their Lords minde and Commandement, & the direction of the *Holy Ghost* (which alway assisted them in their *Ministeriall Office*, ) the Apostles in all the Christian Churches ( which they planted ) ordained that the Christians should keepe the Holy Sabbath, upon that seventh day, which is the *first day of the weeke* ;  
*a* Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do yee also Every first day of the week &c. *b* When ye come together in the Church ( being the Lords day ) to eat the Lord-Supper *c* to remember and shew the Lords death till hee come , &c. In which words note :

1. That the *Aposile* ordained this day to bee kept holy : there-

fore witnesseth that in one ancient Greeke Copie, thereis read, *την κυριακήν*, the Lords day-added to every first day &c. *e* 1 Cor. 11. 20, 35, 36

*a* 1 Cor. 16. 1, 2.  
*b* The Syriack translation hath, *Quumcōgregamini, non sicut iustum est in die Domini nostri, comeditis & bibitis.*

The Arabian translation also hath thus *Non comeditis & bibitis prout vere diebus Domini nostri decet & Be-*

fore

fore a divine Institution.

2. That the Day is named the *first day* of the weeke, therefore not the *Iewish* seventh, or any other.

3. *Every first day* of the weeke, which sheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he settled one *uniforme* order in all the *Churches of the Saints*, therefore it was *universal*.

5. That the exercises of this day, were *collections* for the poore (which appeares by *Acts 2.42.* and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayers, preaching of the Word, and Administration* of the Sacraments, therefore it was spirituall.

d I Cor.  
14. 33.

\* As the phrase of breaking of bread, comprehendeth all other exercises of religion, Act. 20.7.

So this phrase of laying by in store,

6. That he will have the *collection* (though necessary) remooved, against his comming, lest it should comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the collections to be made on the first day of the weeke, but because that on this day the holy assembly was held in the Apostles time?

hinder

hinder his preaching : but not their holy meeting on the Lords day; for it was the time ordained for the publike worship of the Lord, which argueth a necessitie.

And in the same Epistle, Saint Paul protesteth that hee delivered them *none other Ordinance, or Doctrine, but what hee had received of the Lord.* In so much that he chargeth them, that *If any man thinke himselfe to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* But hee wrote unto them, and ordained among them, to keepe their Sabbath on the *first day* of the weeke : therefore to keepe the Sabbath *that day*, is the very *Commandement* of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so cleerely the Lords day to have beene instituted, and ordained by the Apostles, will not acknowledge the keeping Holy of the *Lords day*, to bee a *Commandement* of

1 Cor. 11.  
3. & 15.  
12.

1 Cor.  
14 37.



of the Lord? The *Jewes* confesse this *change* of the Sabbath, to have beene made by the Apostles, *Peter Alphon. in Dialog. contra Indeos, tit. 12.* they are therefore more blind, and sottish than the *Jewes*, who prophanely deny it.

At *Troas* likewise *S. Paul* together with seven of the chiefe Evangelists of the Church, *Sopater, Aristarchus, Secundus, Gayus, Timotheus, Tichycus, & Trophimus*, and al the Christians that were there, kept the Holy Sabbath on the first day of the weeke, in praying, preaching, and receiving the *Lords Supper*.

And it is a thing to bee noted, that *Luke* saith not, that the Disciples were sent to heare *Paul* preach, but the Disciples being come together to breake bread upon the first day of the weeke, that is, to bee partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, *1 Cor. 16. 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who only

are

Act. 20.  
4, 5, 6,  
&c.

are call'd Disciples. *Act. 11. 26.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath day, to the place where the Iewes, and their Proselytes were wont to pray, & there preached unto them, *Acts 16. 12, 13.* so that it is as cleere as the Sun, that it was the Christians usuall manner, to passe over the Iewish seventh day, and to keepe the Sabbath, and their holy meeting on the *first* day of the weeke. And why doth *S. Iohn* call this the Lords day; but because it was a day known to bee generally kept holy, to the honour of the Lord Iesus (who rose from death to life upon that day) throughout al the Churches which the Apostles planted? which Saint *Iohn* calleth the *Lords Day*, the rather to stirre up Christians to a *thankesfull* remembrance of their *Redemption*. by *Christ* his Resurrection from the dead. And with the day, the *blissing* of the Sabbath is likewise *translated* to the *Lords day*, because that all the sanctification belong-

*Act. 21.*  
4, & c.

*Apo. 1.*  
10.  
*Mos Christianus,*  
*&c.*  
It is the manner of Christians, to call it the *Lords day*, *Bed. in L. c.*  
*cap. 41.*

Heb. 2. 5.

Heb. 2.

11. and

5. 9.

belonging to this *new world* is in Christ, and from him conveyed to Christians. And because there cannot come a *greater authoritie*, than that of *Christ*, and his *Apostles*: nor the *like* cause, as the *new Creation* of the world, therefore the Sabbath can never be altered from this day, to any *other*, whilst this world lasteth. Adde hereunto, how the Scripture noteth, that in the *first* planting, and setting of the *Church* nothing was done, but by the speciall order, and direction of the *Apostles*, 1 Cor. 11. 34. 1 Cor. 14. 36, 37. Tit. 1. 5. Act. 15. 6, 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 Cor. 11. 23.

To sanctifie then the *Sabbath* on the seventh day, is not a ceremoniall Law *abrogated*: but the Morall and perpetuall Law of God *perfected*. So that the same *perpetuall Commandement*, which bound the *Jewes* to keepe the Sabbath on that seventh day, to celebrate the *worlds Creation*, binds *Christians* to solemnize

nize the Sabbath on *this* seventh day, in memoriall of the *Worlds Redemption*: for the fourth *Commandement*, being a *Morall Law*, requireth a *seventh day*, to be kept holy for ever. And the *Morality* of this, as of the rest of the *Commandements*, is more religiously to be kept of us under the *Gospell*, than of the *Iewes* under the *Law*: by how much we (in Baptisme) have made a more *speciall Covenant* with God, to keepe his *Commandements*: and God hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit* to keepe his *Lawes*. And that this *Commandement* of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainly appeare by these reasons.

*Ten reasons demonstrating the Commandement of the Sabbath to bee Morall.*

I **B**Ecause all the reasons of this *Commandement*, are *morall* and *perpetuall*: And God hath  
bound

\* Ier. 15.  
22.  
Eze. 20 19  
20, 21, 24  
Eze. 23.  
38.  
Neh. 9. 4.  
Ex Bodin  
de Repub.  
l. 4. c. 2.

*bound* to the obedience of *this* Commandement, with more forcible reasons than to *any* of the rest. First, because hee did foresee, that irreligious men would either more carelessly *neglect*, or more boldly *breake* this Commandement, than any other. Secondly, because that in the *practice* of *this* Commandement, the *keeping* of all the other consisteth: which makes God so often complaine, that all his *worship* is neglected, or overthrowne, when the *Sabbath* is either \* neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider how oft, and with what *zeale* and *protestation* God requireth all (that will be his *people*) to sanctifie the seventh day. Yea, how the *God of mercy*, mercilesly punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and service.

And it is certaine, that hee who makes no conscience to breake the *Sabbath*, will not (to serve his turn) make

make any conscience to breake any of the other Commandements: so he may doe it without *discredit* of his reputation, or *danger* of Mans Law. Therefore God placed this Commandement in the *middest* of the two tables: because the keeping of it, is the *best* helpe to the keeping of the rest. The *conscionable* keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let every man serve God *when* hee listeth: and what will shortly become of *Religion*, and that *peace* and *order* which God will have to be kept in *his Church*? the Sabbath day is Gods *Market day*, for the weekes provision, wherein *Hee* will have us to come unto *him*, and *buy* of *him* without *silver* or *money*, the *Bread* of Angels, and *water* of life, the *wine* of the Sacraments, and *Milke* of the Word to feede our soules: *tryed Gold*, to enrich our faith: *precious Eye salve*, to heale our spirituall blindness: and the *white raiment* of Christs

Q 2

righte-

1 Cor. 14  
33. 40.

Esay 55.  
1, 2.

Apo. 3. 18

Jam. 2. 9.

righteousnesse, to cover our filthy nakednesse. He is not *farre* from true *Piety*, who makes conscience to keepe the *Sabbath* day: but he who can *dispense* with his conscience to *breake* the *Sabbath* for his owne profit or pleasure, his *heart* never yet felt, what either the *feare* of God, or *true* religion meaneth. For, of *this* Commandement may that speech of St. *Iames* be verified: *He that faileth in one is guilty of all.* Seeing therefore, that God hath *fenced* this Commandement with so many *morall* reasons, it is evident, that the Commandement it selfe is *morall*.

2. Because it was commanded of God to *Adam* in his *Innocency*: whilest (holding his happinesse, not by Faith in *Christs* Merits, but by Obedience to *Gods* Law:) he *needed* no Ceremony, shadowing the Redemption of *Christ*. A *Sabbath* therefore of a seventh day cannot be simply a Ceremony, but an *Essentiall* part of *Gods* worship, enjoyned unto Man, when there was but one

one condition of all men. And if it was necessary for our *first Parents* to have a Sabbath day, to serve God in their *perfection*; much more need their *Posterity* to keepe the Sabbath in the state of their *corruption*. And seeing *God himselfe* kept this day holy, how can that man be holy, that doth *wilfully* prophane it?

Gen. 2. 8.

3. Because it is one of the Commandements which *God spake* with his owne mouth, and twice wrote with his *owne* fingers in Tables of stone, to signifie their authority and perpetuity. All that God wrote, were *morall* and *perpetuall* Commandements, and those are reckoned *tenne* in number. If this were now but an abrogated Ceremony, then there were but *nine* Commandements. The Ceremoniall that were to bee *abrogated by Christ*, were written *all* by *Moses*. But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put, to shew that they should be the perpetuall *Rules*

Exod. 34  
1, &c.

Deut. 4. 13

Deut. 4. 4



Reg. 8. 9  
 Heb. 9. 3.  
 Rom. 9. 17

of the Church, yet such as none could *perfectly* fulfill and keepe, but onely Christ.

Mar. 5. 19

4. Because Christ professeth that *hee came not to destroy the morall Law*: and that the least of them should not be abrogated in his kingdome of the *new Testament*. Inso-  
 much that *whosoever breaketh one of the least of these tenne Commandments, and teacheth men so, he should be called the least in the Kingdome of Heaven*: that is, hee should have no place in his Church. Now the Morall Law commandeth one day of seven to bee perpetully kept a Holy Sabbath. And Christ himselte *expressly* mentioneth the keeping of a Sabbath among his Christians, at the destruction of *Ierusalem*, about 41 yeeres after his resurrection. By which time, all the *Mosai- call* ceremonies (except eating of blood, and things strangled) were by a publicke Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disci-  
 ples,

Act. 15. 10  
 21, 24, 28

ples, to pray that their flight bee not in winter, nor on the Sabbath day.

Matth.  
24.20.

Not in the winter: for that (by reason of the foulness of the wayes and weather) their flight should be more painefull and troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toying to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *soules*. Now if the sanctifying of the Sabbath on this day had bin but *ceremoniall*: it had beene no griefe to have fled on this day, no more than on any other day of the weeke. But in that Christ doth tender so much this feare and griefe of being driven to *fly on the Sabbath day*: and therefore wisheth his to pray unto God to *prevent* such an occasion: he plainly demonstrates, that the *observation* of the Sabbath is no abrogated ceremony, but a Morall Commandement, confirmed and established by Christ among Christians. If you would know the day whereupon

appointed Christians to keepe the *Sabbath*, S. *Iohn* will tell you, that it was on the *Lords day*, *Apoc.* 1 10. If you will know on what day of the weeke that was, S. *Paul* will tell you, that it was on every first day of the weeke, *1 Cor.* 16. 1.

*Euseb. hist*  
*Eccle.* 1. 3.  
c. 5. It is  
probable,  
that this  
Oracle  
was that  
voyce  
(*Migre-*  
*mus vinct*)  
which,  
with an  
earth-  
quake was  
heard by  
night in  
the Tem-  
ple, men-  
tioned by  
*Iosephus*,  
*de bello*  
*Iudaico*, l.  
7. cap. 12.  
*Mat.* 24.  
35.

As *Christ* admonished, so *Chri-*  
*stians* pray, and according to their  
prayers, God (a little before the  
warres began) warned by an Oracle,  
all the *Christians* in *Ierusalem*, to  
depart thence, and to goe to *Pella*,  
a little towne beyond *Jordan*: and  
so to escape the wrath of God, that  
should fall upon that City and Na-  
tion. If then a *Christian* should not,  
without griefe of heart, flye for the  
*safety* of his life on the *Lords day*,  
with what joy or comfort can a true  
*Christian* neglect the holy exercises  
of Gods worship in the Church, to  
spend the greatest part of the *Lords*  
*day* in prophane and carnall sports,  
or servile labour? And seeing the  
destruction of *Ierusalem*, was both  
a *Type*, and an assurance of the de-  
struction of the *World*, who seeth  
not,

not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the *Ceremoniall* Law was enjoined to the *Jews* onely, and not to the *Gentiles*: but this Commandement of the holy Sabbath, (as Matrimony) was instituted of *God*, in the state of *innocency*, when there was but one state of all men: and therefore enjoined to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Householders were commanded to *constraine all strangers*, (as well as their owne *Subjects*, and *Family*) to observe the holy Sabbath, as appeares by the fourth Commandement; and practice of *Nehemiah*. All the *Ceremonies* were a partition wall to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keepe this Commandement as well as the *Jews*; it is evident that it is no *Jewish* ceremony. And seeing the same authority is for the Sabbath that is for Marriage: a man may as well say, that Marriage is

Isa. 56. 6.

Neh. 13.

11. &c.

Eph. 2. 14

Pro. 2. 17.

Mat. 19.

6, 8.

Nitimur

in ceteris,

Hor.

Rom. 7. 14

Gen. 1. 18

Iob. 9. 9.

Iob. 38. 31

Amos 5. 8

a To di-

stinguish

betwixt

Spring &amp;

Harvest,

Summer

and Win-

ter, and

to fore-

shew

Iudge-

ments to

come.

b Mead. m

fig. Sacred

times ap-

pointed

for Gods

holy wor-

ship, h2-

wing speciall

significations

and promises.

c One of the

seven dayes

of the weeke

from the other.

d Solar. Sab-

bataris and Iubilee.

but a ceremoniall Law, as the Sabbath. And remember, that where *marriage* is termed but once the covenant of God, because instituted by God in the *beginning*: so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the *same* beginning, both of *time*, *state*, and *perpetuities*: therefore not Ceremoniall.

The *corruption* of our nature found in the manifest opposition of wicked men, and in the *secret unwillingnesse* of good men to sanctifie *sincerely* the Sabbath, sufficiently demonstrateth that the Commandement of the Sabbath is *spirituall* and *morall*.

7. Because that as God by a *perpetuall* decree, made the Sunne, the Moone and other lights in the *Firmament* of Heaven, not onely to divide the *day from the night*, but also to be for *a signes* and for *b seasons*, and for *c dayes*, and for *d yeeres*, so

having speciall significations and promises. c One of the seven dayes of the weeke from the other. d Solar. Sabbatharis and Iubilee. Exod 23. 11; 12.

he

he ordained in the Church on earth, the holy Sabbath to bee not onely the appointed season, for his solemne worship: but also the perpetuall rule and measure of time. So that as seven dayes make a weeke, foure weekes a moneth, 12. moneths a yeere: so seven yeeres make a Sabbath of yeeres, seven Sabbaths of yeeres a *Inbilee*: or 80. *Inbilee*s, or 4000. yeeres, or after *Ezechiel*, 4000. cubits, the whole time of the *Old Testament*, till Christ by his Baptisme and preaching, began the state of the *New Testament*. Neither can I heere passe over without admiration, how the Sacrament of *circumcision*, continued in the Church; 9. *Inbilee*s from *Abraham*, to whom it was first given, unto the Baptisme of Christ in *Jordan*: which was just so many *Inbilee*s (after *Bucholcerus* account) as the world had continued before from *Adam*, to the birth of *Abraham*. *Moses* began his Ministry in the 80. yeere of his age, Christ enters upon his Office in the 80. *Inbilee* of the Worlds age.

*Iospeth*

*Index. ch.*  
*apud. An.*  
*Mundi.*  
1998.

*Ioseph* was thirty yeeres old, when hee began to rule over *Egypt*, *Gen.* 41. 46. and the *Levites* began to serve in the Tabernacle at thirty yeeres old: so *Christ* likewise, to answer these figures, began his Ministry in the thirtieth *Jubilee* of *Moses*, and when he began to bee thirty yeeres of age, *Luke* 3. 23. in the midst of *Daniels* last weeke; and so (continuing his Ministry on earth three yeeres and a halfe) finished our redemption, and *Daniels* period, by his innocent death upon the Crosse. The most of all the great *alterations*, and strange *accidents*, which fell out in the Church, came to passe either in a *Sabbaticall* yeere, or in a yeere of *Jubilee*. For example:

The seventy weekes of *Daniel* beginning the first yeere of *Cyrus*, and the 3439. yeere of the world containe so many yeeres, as the world did weekes of yeeres unto that time: and so many weekes of yeeres, as the world had lasted *Jubilees*. *Daniels* seventy weekes of yeeres, contained

four

After M.  
Rob. Pont.  
his com-  
putation.  
Treatise  
of the last  
decaying  
age of the  
World,  
published  
An. Dom  
1600.  
R. Pont.  
creat. of  
last age,  
pag. 17.

four hundred and ninety single yeeres: the world before that time, 490. weekes, or Sabbaths of yeeres. Daniels period 70. Weekes, the worlds 70. Iubilees: so that to comfort the Church for their 70. yeeres captivity, which they had now according to *Ieremies* prophecie, endured in *Babylon*, *Gabriel* tels *Daniel*, that at the end of 70. weekes, or Sabbaths of yeeres, that is 70. times seven yeeres, or 490. yeeres, their eternall redemption from hell, should be effected by the death of *Christ*, as sure as they were now redeemed from the captivity of *Babylon*. This period of *Daniel*, containing 70 Sabbaths, or 10. Iubilees of yeeres, began at the first libertie, granted the *Iewes* by *Cyrus*, in the first yeere of his reigne over the *Babylonians*, mentioned; *Hezr. I. I.* and ends justly at the time that *Christ* dyed upon the Crosse. From the death of *Christ*, or the last end of *Daniels* weekes, to the seventy and one yeere of *Christ*, the world is measured by seven scales, or seven

Sab-

Ier. 25.

I I. 12.

Hezr. I. I.



Apoc. 5.

a Apoc. 8.

2. &amp; 9. 7.

Napier,

on the 4<sup>th</sup>

Proposition. 6. 8.

9. and his

Resolution.

Pont. Of

the last

age of the

World,

page 12.

Buchol. 2.

Index. Chr

Broughtons

consent A. M

1430.

Deut. 3. 4.

Pont.

ibid. &amp;

Scaliger.

Bucholc.

*Sabbath* of yeeres, making one compleat *Iubilee*. From the end of those seven *seales*, the world is measured to her end by a 7. Trumpets, each containing 245. yeeres (as some conjecture, about 440. yeeres hence, the truth will appeare:) *Enoch*, the seventh from *Adam*, having lived so many yeeres, as there are dayes in the yeere, 365. was translated of God in a *Sabbat* call yeere. *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a *Sabbaticall* yeere of the world, 233. and in the 777. yeere since the Flood (after *Broughtons* Computation) is saved, as a new *Noah* in a *Reede Arke*, and liveth a *Builder* of the Church so long as *Noah* was building the *Arke*, 120. yeeres. The promise was made to *Abraham* in a *Sabbaticall* yeere, being the 2023. of the World. The sixth yeer of *Ioshua*, being 2500. yeeres from the Creation of the World, wherein the land was possessed, and divided among the Children of *Israel*, was a *Sabbaticall* yeere, and the

a 50. *Iubilee* from the Creation of the World. At this yeere *Moses* begins his *Iubilee*, by which (as with a chaine of thirty linkes) hee tyeth the parting of *Canaans* possession to the *Israelites* by *Ioshuah*, to the opening of the Kingdome of Heaven to all beleevers by *Iesus*. And so carrieth the Church of the Iewes, by a b joyfull streame of *Iubilees* from the *Type*, to the *substance*, from *Canaan* to *Heaven*, from *Ioshua* to *Iesus*: for *Christ* at the end of *Moses* thirty *Iubilees*, and the beginning of the 30. yeere of his age, at his Baptisme openeth heaven, and gives the clearest *Vision* of the blessed *Trinity*, that was seene since the world began. And by the silver *Trumpet* of his *Gospel* proclaimes, according to the Prophecy of *Esay*, eternall redemption to all that repent and beleeve in him.

And the yeere of our Saviour *Christ*s birth, being the 3948. of the World, was at the end of a Sabbaticall yeere, and the \* 564. Septenary of the World. *Moses* maketh

a Pont. p.  
21. Buch.  
Chronol.  
pud A.  
M. 2500.

b. *Iubilee*  
some de-  
rive of  
trumpets  
or Ram-  
horns,  
where  
with the  
*Iubilee*  
was found-  
ed: o-  
thers fro-  
*tubal*, a  
streame,  
because  
they car-  
ry us to  
the death  
of *Christ*,  
he author  
of our e-  
ternall rest  
and joy.

Isa. 61.  
Luke 4.  
\* Pont. of  
the last  
decaying  
age of the  
World, p.  
12, 13, 22.

a Expertu  
est in ple-  
risque om-  
nibus 63.  
annum  
cum peri-  
culo &  
clade ali-  
qua veni-  
re, aut  
corporis  
mobilitate  
gravio is  
aut vite  
interitus,  
aut animi  
agitandi-  
nis, Au.  
G lli. li.  
i. 15. c. 7.  
Augustus  
in Ep. ad  
Caium  
nepotem  
exultat se  
χλιαν-  
την  
communē  
saniorum  
omnium  
63 evasif-  
se Bodin

de Repub. l. 4. c. 2. b Aristotle, Cicero, Bernarde, Bo-  
cace, Erasmus, Luther, Melancton, Sturius.

keth the common age of all men, to be ten times seven, *Psal. 90.* and every seventh yeere commonly produceth some notable change or accident in Mans life: And no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seventh day of his conception, hath all his members finished; and from that day groweth to the perfection of birth: which is alwaies either the ninth, or seventh moneth. At seven yeeres old, the child casts his teeth, and receives new. And every seventh yeere after, there is some alteration or change in mans life, especially, at nine times seven, the *Clymaëricke* yeere, which by experience is found to have beene fatall to many of those learned men, who have beene the chiefest lights of the World. And if they scape that yeere, yet most of them have departed this life, in a septenary yeere, *Lamech* dyed in the yeere of his life, 777. *Methu-*

Salem,

*salem*, the longest liver of the Sons of men, dyed when hee began to enter his 900. and 70. yeere. *Abraham* dyed, when he had lived 25. times seven yeeres. *Iacob* when he had lived 21. times 7. yeares. *David*, after he had lived ten times, 7. yeeres. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the yeere that hee was borne: so did the *Maiden Queene \* Elizabeth*, of blessed and never-dying memory, who came into this world, the *Eve of the Nativity of the blessed Virgin Mary*: and went out of this World, on the *Eve of the Annuntiation of the Virgin Mary*. *Hippocrates* dyed in the 15 *septenary*, *Hierome*, and *Isocrates*, in their 13. *Pliny*, *Bartolus*, and *Caesar*, in their 8. *septenary*. And *Iohannes de temporibus*, who lived 351. yeeres, dyed in the 53 *septenary* of his life. The like might be observed of innumerable others. And indeed the whole life of a man is measured by the Sabbath: for, how many yeeres soever

\* Shee was, she is (what can there more be sayd?) In earth the first, in heaven the second Maide

*Bodin.*  
*Bucholz.*

*Climax  
vite iero-  
rum fere  
septenariis  
aut nove-  
nariis Fæ-  
minarum  
vero sena-  
riis defi-  
nitur, Bo-  
din. de  
Rep. lib.  
4. c. 2.*

*Wis. 11. 17  
Wolph.  
Præm.  
Ch 62.  
Apo. 10. 6  
Tempus est  
rerum  
mundana-  
rum dura-  
tio extrin-  
secus ob-  
servata.*

soever a man liveth here : yet his life is but a life of seven dayes, multiplied, so that in the number of 7. there is a mysticall perfection, which our understanding cannot attaine unto.

All which *Divine* disposition of admirable things, so oft by *sevens*, call upon us to a continuall meditation of the blessed *seventh* day Sabbath, in knowing and worshipping God in this life : that so from Sabbath, to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the world is drawne, and guided by a certaine chaine of Gods providence, disposing all things in *number, measure, and weight*. All *times* are therefore measured by the Sabbath : so that time and the Sabbath can never bee separated. And the *Angel* sweares, that *this measuring of time* shall  
continue

continue, till that time shall bee no more. And as the Sabbath had his first institution in the first Booke of the Scriptures, so hath it its confirmation in the last: and as this Booke doth authorize this day: so this day graceth the Booke: in that the matter thereof was revealed upon so holy a day; the Lords revelation upon the Lords day. As well therefore they may pull the Sunne, Moone, and Starres out of the heavens, as abolish the Holy Sabbath (times mete-rod) out of the Church, seeing the Sabbath is ordained in the Church (as well as the Sunne and Moone in the Firmament) for the distinction of times.

8. Because that the whole Church by an \* Vniversall consent, ever since the Apostles time; have still held the Commandement of the Sabbath, to be the morall and perpetuall law of God, and the keeping of the Sabbath on the first day of the weeke. to be the institution of Christ and his Apostles.

The Synode, called Synodus Coloniensis

H. Wols.  
Chren. c. 1  
Ten pus  
cum mun-  
do capit,  
& una de  
siturum  
est, 1b. d.  
Gen. 2. 3.  
Apo. 1. 10

\* Si quid  
horum to-  
ta die per  
orbem fre-  
quentat  
Ecclesia.  
Nam hec  
quin tra  
ficiendum  
sit dispu-  
tare. in so-  
lentissime  
in sanie  
est, Aug.  
Epist. 118  
ad Ian.  
Synod. Col  
part. 9. c. 9

Ignat. ad  
Magneſ.

Apolo. 2.

Origen.  
honiſia 7.  
ſuper Ex  
od 1.

Epist. ad  
Iauuar.

119. c. 13  
& ad Caſ-  
ſul. Epist.  
86.

Auguſt. de  
temp. ſer.  
251.

nienſis ſaith, that the Lords day hath  
beene famous in the Church ever  
ſince the Apoſtles time. Ignatius Bi-  
ſhop of Antioch living in S. Iohns  
time, ſaith. Let every one that loveth  
Chriſt keepe holy the Lords day, re-  
nowned by his Reſurrection, which is  
the Queene of dayes, in which death  
is overcome, and life is ſprung up in  
Chriſt. Juſtin Martyr, who lived  
not long after him, ſheweth, how  
the Chriſtians kept their Sabbath on  
the Lords day, as we doe. Origen,  
who lived about 180. yeeres after  
Chriſt, ſhewes the reaſon why the  
Sabbath is translated to the Lords  
day. Auguſtine ſaith, That the  
Lords day was declared unto the  
Church by the Reſurrection of the  
Lord upon that day. Et ex illo cœpit  
habere feſtivitatem ſuam, and by  
Chriſt it was firſt ordained to bee  
kept holy. And in another place,  
that the Apoſtles appointed the Lords  
day to be kept with all religious ſolem-  
nity, becauſe that upon that day our  
Redeemer roſe from the dead, which  
alſo is therefore called the Lords day.

As

As therefore *David* said of the *City of God*, so may I say of the *Lords day*, *Glorious things are spoken of the day of the Lord*: for it was the *birth day* of the world, the *first day* wherein all creatures began to have being. In it *light* was drawne out of *darkenesse*. In it the *Law* was given on *Mount Sinai*. In it the *Lord* rose from death to life. In it the *Saints* came out of their graves, assuring that on it *Christians* should rise to newnesse of life. In it the *Holy Ghost* descended upon the *Apostles*. And it is very probable, that on the seventh day, when the seven *Trumpets* have blowne: the cursed *Iericho* of this world shall fall, and our true *Iesus* shall give us the *promised* possession of the *heavenly Canaan*.

He that would see the uniforme consent of Antiquity, and practice of the *Primitive Church* in this point, let him read *Eusebius Ecclesiasticall history*, *Lib. 4. c. 23.* *Tertullian*, *lib. de Idololatria*, *cap. 14.* *Chrys.* *Serm. 5. de resurrectione.* *Constitut.*

*Psal. 87. 3*  
*Aug. de temp. ser.*  
*251. &*  
*154. Con.*  
*Const. Can*  
*8. Wol-*  
*phius Chr*  
*lib. 1. c. 10*  
*Muss. Bi-*  
*pont post.*  
*Dom. Pas.*  
*Mar. 27.*  
*52. Codo-*  
*man. An-*  
*n. 1 An.*  
*Mund.*  
*2515.*

*Iosh 6 13*  
*Apo. 10. 7*

*Aug. ad*  
*(aslm.*  
*Ep. 86. &*  
*ad Ianna.*  
*119. 6. 19.*



Aug. Ser.  
de temp.  
251. &  
154. et  
Conc. 6.  
Constant.  
can.8.

\* Non du-  
bitamus  
quin vari-  
apud chri-  
stianos  
Sabbat-  
hum vio-  
letur, non  
abstinendo  
ab iis que  
aliis diebus  
licita sunt  
Armin.  
Iunius,  
Præf. in  
Gen. 2 3.

stitnt. Apol. l. cap. 37. Cyril. in Io-  
han. l. 12. c. 58. Of this judgement  
are all the sound new writers: see  
Fox on the Apoc. 1. 10. Bucer. in  
Mat. 12. 11. Gualt. in Malach. 3.  
hom. 23. Fulke on the Rhemish Te-  
stam. Apo. 1. 10. Chem. Exam. Con.  
Trid. par. 4. de diebus festis, Wolph.  
Chron. lib. 2. cap. 1. \* Armin. Thes.  
in 4. præcept. and innumerable o-  
thers. Learned Iunius shall speake  
for all. *Quamobrem cum dies domi-  
nicus, &c* Wherefore seeing the Lords  
day is both by the fact of Christ (viz.  
his resurrection, and often appearing  
to his Disciples upon that day) by the  
example and institution of the Apo-  
stles, and by the continuall practice  
of the Ancient Church, and by the  
testimony of the Scripture, observed  
and substituted into the place of the  
Iewish Sabbath; Ineptè faciunt, they  
doe foolishly, who say that the observa-  
tion of the Lords day is a Tradition,  
and not from the Scripture, that by  
this meanes they might establish the  
Traditions of men. And againe, the  
cause of this change is the resurrecti-

on

on of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succcede into the place of the memory of the creation. *Non humana traditione, sed Christi ipsius observatione & instituto*; Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after; unto his ascension into heaven, did appear unto his Disciples, and came unto their assemblies.

9. Because that the Lord himselfe expoundeth the end of the Sabbath, to be a signe and document for ever, betwixt him and his people, that he is Iehovah, by whom they are sanctified; and therefore must onely of them be worshipped: and upon the paine of death, charge his people for ever to keepe this memoriall unviolated. But this end is morall and perpetuall. Therefore the Sabbath is morall and perpetuall. What God hath perpetually sanctified, let no man ever presume to make common or prophane. Vpon this ground

Exod. 31.  
13, 14, &c  
Ezec. 20.  
12, 20,

Ezec. 46,  
1, 2, 3, &c  
Exo. 35, 2  
Armin.

disput.  
Theolog. in  
præcep. 4.  
Thes. 14.  
A& 10. 13

Isa. 58. 13

ground it is, that the Commandement tearmes this day, the *Sabbath of the Lord thy God*. And God himselfe calls it, *his holy day*. And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaths and holy daies, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: so doth *Levit. 23. 3. 37, 38, &c.* and *Ezek. 20. 20. Neh. 9. 14.* the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God onely, *Matth. 4.* and therefore keepe a Sabbath to the onely honour of God. The holy Ghost notes it as one of *Ieroboams* greatest sinnes: that he ordained a feast from the device of his owne heart, *1 Kings 12. 33.* And God threatneth to visit Israel for keeping the dayes of *Baalim*: That is, of *Lords*, as Papists doe of *Saints*, *Hos. 2. 13.* but saith, that such forget him.

And

And so indeed none are less careful in keeping the *Lords Sabbath*, than they, who are most *superstitious* observers of *mens holy dayes*. The Church of *Rome* therefore commits grosse *Idolatry*.

First, in taking upon her to ordaine *Sabbaths*, which belongs onely unto the *Lord of the Sabbath* to doe.

Secondly, in dedicating those holy-dayes to the *honour of Creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these dayes, *Gods worship, Prayers, Fasting, and merit*.

Fourthly, in exacting on these daies of *mens invention*, a greater measure of solemnity and sanctification, than upon the *Lords Day*, which is *Gods Commandement*, which in effect is to preferre *Antichrist* before *Christ*. Our Church hath justly abolished all superstitious and idolatrous feasts: and onely retaines a few holy daies, to the honour of *God alone*, and easing of

R servants,

Reade H.  
Wolphins  
cbion de  
Temp. l. 2  
c. 4. p. 118  
c. 7. p.  
140. & c.

servants, *Deu. 5. 14.* though long custom forceth to use the *old names* for *civill distinction*: as *Luke* used the prophane names of *Castor* and *Pollux*, *Act. 28. 11.* and *Christians* of *Fortunatus*, *1 Cor. 16. 17.* *Mercurius Rom: 6. 14.* and *Iewes* of *Mardocheus day*, *2 Mac. 15. 37.*

10. Lastly, the examples of Gods Iudgments on Sabbath breakers, may sufficiently sea'e unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilfull profaners of the *Lords day*.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a *presumptuous* mind) wold openly goe to gather sticks on the Sabbath day. The fact was small: true, but his sin was the greater, that (for so *smal* an occasion) wold presume to break so great a Commandement.

Num. 5.  
32.  
  
1 Mach.  
27. 28.  
Can.  
Magdel.  
12. 6. 6.

*Nicanor* offering to fight against the *Iewes* on the Sabbath day, was slaine *himself*, & 35000. of his men.

A Husbandman grinding Corne upon

upon the *Lords day*, had his Meale burned to ashes.

Another carrying Corne on *this day*, had his Barne and all his Corn therin burnt with fire from *heaven* the next night after.

Also a certaine Nobleman (prophaning the Sabbath usually in hunting) had a child by his wife with a head like a dog, and with eares and chaps, crying like a hound.

A covetous *Flaxe-wife* at *Kin-  
stat in France*, Anno 1559. using with her maides to worke at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flaxe*, but did do harme: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it tooke fire againe, burnt the house, and so scorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive and unhurt.

On the 13. of *Ianuary*. Anno

R 2

Dom.

Disp. de  
tempore,  
Ser. 117.

Tho. Can-  
tiprat lib.  
2. de apud.  
Timpis. ad  
miran.  
vindiā.  
diu Thea-  
hist. Iohā.  
Finc. lib.  
3. de mi-  
raculis.

stones  
Abridge-  
ment. an.

1582.

Discrete

Jaunonists

omin-

non teen

nerc bri-

stus.

*Doms.* 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden*, under the people at a *Bearebaiting*, so that eight were suddenly flaine, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theater* beholding carnall sports; than to be in the *Church* serving God with the *spirituall* workes of *Piety*.

Many fearefull examples of Gods judgement by fire, have in our daies beene shewed upon divers *Townes*, where the profanation of the *Lords day* hath beene openly countenanced.

*Stratford upon Aven* was twice on the same day twelve-month (being the *Lords day*) almost consumed with fire: chiefly for prophaning the *Lords Sabbaths*, and for contemning his Word in the mouth of his faithfull *Ministers*.

*Terverton* in *Devonshire*, (whose remembrance makes my hart bleed) was oftentimes admonished by her godly Preacher, that God would bring

bring some heavy judgment on the Towne, for their horrible prophannation of the *Lords day*, occasioned chiefly by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in lesse than halfe an houre) consumed, with a sudden and feareful fire, the whole Towne, except onely the Church, the *Court house*, and the *Almes-houses*, or a few poore peoples dwelling; where a man might have scene 400. dwelling houses al at once on fire, and above fifty persons consumed with the flame. And now againe since the former Edition of this Booke, on the fifth of *August* last; 1612. (14 yeares since the former fire) the whole Towne was againe fired, and consumed, except some thirty *houses of poore people*, with the *Schoole-house*, and *Almes-houses*: they are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remoove all occasions of

Whilest the Preachers cryed in the Church, prophannesse, prophannesse, *Gain* would not suffer them to heare: therefore when they cryed fire, fire in the streete, God would not suffer any to helpe.



prophaning the *Lords day*. Let other Townes remember the *Tower of Siloe*, *Luke* 13. 4. and take warning by their neighbours chastisements, feare Godsthreatnings, *Ier.* 17. 27. and beleve Gods Prophets, if they will prosper, *1 Chron.* 20. 20

Many other examples of Gods Iudgements might be alleaged; but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords day*: proceed in thy prophanation, it may be the *Lord* will make thee the next *ex-ample*, to teach others to keepe his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague al wilfull transgressors of his *Sabbaths* at the last day.

Thus we have prooved, that the Commandement of the *Sabbath* is *Morall*, and that the change of it from the seventh to the first day of the *Weeke*; was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgation of the *Law*, divers Cerimonies peculiar

liar to the Iews, were annexed, the rather to bind that people to the more carefull performance therof, as to the first Comandement, *their deliverance from Egypt*, shadowing *their redemption from Hell*; to the fifth Commandement, *length of dayes in Canaan*, typing *eternall life in heaven*; to the sixth Commandement, *abstinence from blood, and things strangled*, figuring the care to *abstaine from all kind of murther*; and to the whole Law, the Ceremony of *\* Parchment-lace*, putting them in minde to keepe within the limits of the Law. So likewise to the fourth Commandement, were added *some Ceremonies* which peculiarly belonged to the *Iewes*, and to no other people: as first, the *double*  
*<sup>a</sup> Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath with greater obedience, than on the weeke daies: Secondly, the *<sup>b</sup> rigid and strict ceasing from making of fire, <sup>c</sup> dressing of meate, and all bodily labour, both <sup>d</sup> remembring*  

R 4

them

\* Num.  
15. 18.

<sup>a</sup> Num.  
28. 9, 10.

<sup>b</sup> Exo. 35.  
2, 3.  
<sup>c</sup> Exo. 16.  
23.  
<sup>d</sup> Deu. 5. 5

e It was  
the Sab-  
bath day  
on which  
Moses &  
the Chil-  
dren of Is-  
rael sang  
to God,  
when  
Pharaoh  
and his  
hoast were  
drowned  
in the Sea  
Exod. 15.  
See Trem.  
& Inn.  
Notes on  
Deu. 5. 15  
and on  
Ex. 12. 15

them of their full deliverance by Moses conduct from the fiery Furnaces, and slavery of Egypt, upon that day: as also shadowing unto them the eternall redemption of their soules from Hell, by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day in order of the Creation; shadowing to the Iewes, that Christ by his death and resting on their Sabbath in the grave, should bring them rest and ease from the burthen & yoke of the Legall ceremonies, which neither they, nor their fathers were able to beare. Act. 15. 10. Col. 2. 16, 17.

And howsoever in Paradise before mans fall, the keeping of the Sabbath on the seventh day of the Creation, was not a Ceremony, but an Argument of perfection: yet after the fall. it became Ceremoniall, and subject to change in respect of the restauration by Christ. As mans life before the fall, being immortall, became afterwards mortall: and nakednesse being an ornament before, became afterwards a shame, and  
Marriage

*Marriage* became a type of the *Mysticall union* betwixt Christ and his *Church*, *Ephes. 6.* And to fulfill the Ceremonies (added for the *Jewes* sake unto the Sabbath) Christ at his death rested in the grave all the *Jewish Sabbath* day; and by that rest fulfilled all those *ceremoniall accessaries*. Now as the ceasing of the Ceremonies annexed to the 1, 5, and 6. Commandements, and to Marriage, did not abolish those Commandements and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousness: no more did the abrogating of the Ceremonies annexed to the Sabbath abolish the morality of the Commandement of the Sabbath; so that though the Ceremonies be abolished, by the accessie of the *Substance*; and the *Shadow* overshadowed by the *Body*, (which is *Christ*) yet the holy rest (which was commanded and kept, before either the *Jewes* were a people, or those Ceremonies annexed to the Sabbath)

R 5 Sabbath)

Sabbath) still continueth as Gods perpetuall Law, whereby *all the posterity of Adam* are bound<sup>m</sup> to rest from their ordinary businesse, that they may wholly spend every seventh day in the solemne worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any Ceremony.

Object.

The chiefe objections against the morality of the Sabbath are three.

Gal. 4. 10

1. That of *Paul* to the Galathians, *Yee observe dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the *morrall Sabbath*, (which wee call the *Lords day*: and which *he* himselfe ordained according to Christs commandement, in the same Churches of *Galatia* and *Corinth*, and kept himselfe in other Churches) but he speakes of the *Iewish dayes and times, and yeeres*, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth *shadows of things to come*, abolished

1 Cor. 16

1. & 14.

37.

Act. 20. 7

bolished now by Christ the body : and in the Law are called *Sabbaths* but distinguished from the *morall Sabbaths*.

Col. 2.11.  
Levit. 23  
37, 38.

2. That of *Paul* to the *Colossians*: *Let no man therefore condemne you in meate or drink, or in respect of an holy day, or of the new moone, or of the Sabbath dayes. But here the Apostle meaneth the Iewish ceremonial Sabbaths, not the Christians Lords day, as before.*

Object. 2  
Col. 2.6.

3. That of the same Apostle to the *Romanes*. *This man esteemeth one day above another day; and another counteth every day alike, &c. But S. Paul makes no such account. For the question there is not betweene Jew and Gentiles, but betweene the stronger and weaker Christians. The stronger esteemed one day above another, as appeares, that there was a day both commanded and received in the Church, every where known & honored by the name of the Lords day. And therefore Paul saith here, that he that observed this day, observed it unto the Lord. The observation.*

Object. 3  
Rom. 12 5

Rom. 15.  
1.

observation wherof, because of the change of the *Jewish* seaventh day, some weake Christians (as many now a daies) thought not so necessary, so that if men (because the *Jewish* day is abrogated) wil not honour and keepe holy the *Lords* day, but count it like other daies: it is an argument, saith the Apostle, of their weakenes, whose infirmity must be borne, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

*The true manner of keeping holy the Lords Day.*

**N**OW the sanctifying of the Sabbath consists in two things. First, In resting from all servile and common busines pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy meanes which belong to our spirituall life.

*For the first.*

*1. The servile and common workes,  
from*

from which we are to cease, are generally all civill workes from the \* least <sup>Exo. 31. 29, 30.</sup> to the greatest. More particularly.

First, from all the workes of our calling, though it were reaping in the time of harvest. <sup>Exo. 31. 12, 13.</sup>

Secondly, from carrying burthens as Carryers doe: or riding abroad for profit, or for pleasure: GOD hath commanded that the beasts should rest on the Sabbath day, because al occasion of travelling or labouring with them should be cut off from man. GOD gives them that day a rest, and he that, *without necessity*, deprives them of their rest on the Lords Lay: the groanes of the poore tyred beasts shall in the day of the Lord rise up in Judgment against him. Likewise such as spend the greatest part of this day in *trimming, painting, and pampering* of themselves like *Iesabels*, doing the devils worke upon Gods day. <sup>Exod. 31. 15. &c. Exod. 34. 21. Neh. 13. 15. Ioh. 17. 21, 22. 27. D eu 14. Ro. 8. 22. Deu. 25. 4. 1 Cor. 9. 9. Neh. 13. 5. 16, 19.</sup>

Thirdly, from keeping of *Faires* or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourth.



Apo. I. 19

Fourthly, from studying any Bookes or Science, but the holy Scriptures, and Divinity. For our study must be *to be ravished in Spirit upon the Lords day*. In a word, thou must on that day cease in thy calling to do thy worke: that the Lord by his calling, may doe his worke in thee. For whatsoever is gotten by *common working* on this day, shall never be *blessed* of the Lord; but it wil prove like *Achans* gold, which being got contrary to the Lords Commandement, brought the fire of Gods curse, upon all the rest which he had lawfully gotten. And if *Christ* scourged them out as *theeves*, who bought and sold in his Temple, (which was but a *ceremony* shortly to be abrogated) is it to be thought, that hee will ever suffer those to escape unpunished who (contrary to his Commandement) buy and sell on the *Sabbath* day, which is his perpetuall law? *Christ* calleth such, sacrilegious Theeves; & as well may they steale the *Communion cup*, from the *Lords Table*,

as

as steale from God the chiefest part of the *Lords day*, to consume it in their owne *lusts*. Such shall one day finde, the *Iudgements* of God heavier than the opinions of *men*.

Fifthly, from all *recreations*, and *sports*, which at other times are lawful: for if lawful works be forbidden on this day: much more lawfull sports, which doe more *steale* away our affections from the contemplation of *heavenly* things, than any bodily work or labour. Neither can there be unto a man (that *delighteth* in the Lord) any greater *delight* or recreation than the sanctifying of the *Lords day*. For can there be any greater joy for a *person condemned*, than to come to his Prince his house to have his *pardon* sealed? for one that is deadly *sicke*, to come to a Physitian that can *cure* him? or for a *prodigall* child that fed on the husks of swine, to be admitted to eate the bread of life, at his *fathers* table? or for him who fears for *sin* the tidings of death, to come to heare from God the assurance of eternall

Isa. 58. 13  
14.

Psal. 37.  
4.

eternall life? If thou wilt allow thy selfe or thy servant recreation; allow it in the sixe dayes which are thine; not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day: but so farre, as it may helpe the *soule* to do more cheerefully the *service of God*.

Eph. 5.  
18, 19.

Sixthly, from *grosse feeding, libe-  
rall drinking* of Wine, or strong  
drinke; which may make us either  
*drowfie*, or *unapt* to serve God with  
our hearts and minds.

Rom. 12

11.

Deut. 28.

47.

If. 58. 13.

Seventhly, from all talking about  
worldly things, which hindreth the  
sanctifying of the Sabbath, more  
than working: seeing one may *work  
alone*, but cannot *talke* but with *o-  
thers*.

He that keeps the Sabbath, onely  
by resting from his *ordinary* work,  
keeps it but as a *Beast*. But rest on  
this day, is so farre commanded to  
Christians, as it is an helpe to *sancti-  
fication*; and *labour* so farre forbid-  
den as it is an *impedimēt* to the out-  
ward and inward *worship* of God.

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed, much more those that are altogether at all times unlawful. Who without mourning can endure to see Christians keepe the Lords day, as if they celebrated a feast rather to *Bacchus*, then to the honor of the *Lord Iesus*, the Saviour and Redeemer of the world? for having served God but an *houre* in outward shew, they spend the rest of the Lords day, in sitting downe to eat and drinke, and rising up to play; First balasting their bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which prophanation, all Holy Divines, both old and new, have in their times most bitterly inveighed. In so much, that *S. Augustine* affirmeth, that it was better to plough than to dance upon the Sabbath day.

Now in the name of *Almighty God*, (who rested, having created Heaven and Earth) and of his eternall Sonne *Iesus*, the Redeemer of his

1 Cor. 10  
7.

Exo. 31.  
6. 18, 19.

Melius e-  
nim avarē  
quam sal-  
tare in  
Sabbato.  
Aug. in  
tit. Psal.  
91.

Act. 12. 3.  
Rom. 2.  
12. &c.  
2. thef. 2.  
8, &c.

his Church, who shal shortly come on the dreadfull day of doome, to judge al men according to the obedience, which they have shewed to his Commandements: I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and his holy *Angels* at that day, that thou better weigh & consider whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chess-playing, Bowling, Shooting, Beare-baiting, Carousing, Tipling, and such other fooleries of Robin-hood, Morrice-dances, Wakes, and May-games*, be exercises that God will *blesse* and allow on the *Sabbath* day. And seeing that no action ought to be done that day, but such, as wherehy wee either *blesse* God, or looke to receive a  *blessing* from God; howdarest thou doe those things on that *blessed* day, on which thou darest not to pray to God to bestow a  *blessing* on it to thy use? heare this, and tremble at this, *O prophane youth, of a prophane age?*

O heart all frozen, and voide of the feeling of the grace of God! that having every day in six, every *houre* in every day, every *minute* in every *houre*, so tasted the sweete mercy of thy God in Christ, without which thou hadst perished every moment. Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that *one day* of the week, which he hath reserved for his owne praise and worship. Let men in defence of their prophanesse, *object* what they will; and *answer* what the Devill puts in their mouths: yet I would wish them to remember, that seeing it is an ancient Tradition in the Church, that the Lords *second coming* shall be upon the *Lords Day*; how little joy they should have, to be overtaken in those carnal sports to please themselves: when their master should find them in spiritual exercises serving him. The prophane wretch would the wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat

Lactan. l.  
7. cap. 1.

Goat in a daunce. If this cannot moove, yet I would wish our impure gallants to remember, that whilst they thus daunce on the *Lords day*, (contrary to the *Lords Commandement*) they doe but dance about the *pits brinke*; & they know not which of them shall first fall therein. Whereinto being once fallen without repentance, no *greatnesse* can exempt them from the vengeance of that *great God*, whose Commandement (contrary to their knowledge and conscience) they doe thus *presumptuously* transgresse. If then Gods Commandement cannot *deterre* thee; nor Gods Word *advise* thee; I say no more, but what *S Iohn* said before me. \* *He which is filthy, let him be filthy still.*

*For the second.*

2. The consecration of the *Sabbaths rest* consists in performing three sorts of duties. First, before: Secondly, at: Thirdly, after the publike exercises of the Church.

The duties to be performed before the publike exercises, are:

I. To

Apo. 12.

11.

\* This was the last and heaviest curse that *St. Iohn* wished *Spiritual Babylon*.

I. To give over working betimes on the Eve, that thy body may be the more refreshed, and thy minde the better fitted to sanctify the Sabbath on the next day. For want of this preparation, thy selfe and thy servants being tyred with labour and watching the night before, are so heavy, that when you should be serving God, and hearing what his Spirit saith unto the Church for your soules instruction: you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, & the shame of your selves: therefore the Lord Commands us not onely to keepe Holy; but also to remember afore-hand the Sabbath day, to keepe it Holy, by preparing our hearts, and remooving all businesse that might hinder us to consecrate it, as a glorious day unto the Lord. Therefore whereas the Lord in the other Commandements, doth but either bid or forbid: hee doth both in this Commandement, and that with a speciall memorandum. As if a Master should charge his servant

Apoc. 2.  
& 3.

Isa. 56. 2.  
&c. & 51.  
13. &c.



servant to look wel unto *ten things* of great trust; but to have a more *speciall* care to remember one of those *ten*, for divers waighty reasons: should not a faithfull servant that *loves* his Master, shew a more *speciall* care unto that thing above all other businesses?

Exod. 16.  
23, &c.

Thus *Moses* taught the people overnight to remember the Sabbath, and it was a Holy custome among our *forefathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labour in the field; and the *Tradesman* his worke in the shop, and goe to Evening prayer in the Church, to prepare their soules; that their minds might more cheerefully attend *Gods worship* on the *Sabbath day*.

Exo. 9. 15.

1 Cor. 7. 5

Gen. 35.

2.

1 Th. 4. 4

1 Sam.

21. 5.

Ex. 19. 16

Pl. 9. 22.

Eccl. 4. 17

2. To possesse that night *thy vessel* in holines and honour: that thou maist present thy soule *more purely* in the sight of God the next morning.

3. To rise up earely in the *morning* on the *Sabbath day*. Be careful therefore

therefore to rise sooner on this day than on other dayes; by how much the service of God is to be preferred before al earthly busineses. For there is no *Master* to serve so good as God: and in the end, *no worke* shall be better rewarded than his *service*.

4. When thou art up, consider with thy selfe, what an *impure* sinner thou art; and into what an holy place thou goest to appeare, before the *most holy* God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the *weeke past*; confesse them unto God, & earnestly pray for the pardon and forgiveness of them, and so *reconcile* thy selfe with God in Christ. *Renew* thy *vowes* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray, that thou maist have *Grace* to heare the *Word of God*,  
read

Col. 4. 3.

read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would assist the Preacher to speake something that may kill thy sinne, and comfort thy soule, which thou maist doe in this or the like sort.

*A Morning Prayer for the Sabbath day.*

Psal. 91.  
1, 2, 5.



Lord most high, O God eternall, all whose workes are glorious, and whose thoughts are very deepe: there can be no better thing, than to praise thy Name, and to declare thy loving kindenesse in the morning, on thy holy and blessed Sabbath day. For it is thy will and Commandement, that we should sanctifie this day in thy service and praise: & in the thankfull remembrance, as of the creation of the world by the power of thy Word: so of the redemption of Mankind by the death of thy Son.

*Thine*

Thine (O Lord) I confesse, is great-  
 esse, and power, and glory, and victo-  
 ry, and praise: for all that is in heaven  
 and earth is thine: Thine is the King-  
 dome, O Lord, and thou excellest as  
 head over all. Both riches, and honour  
 come of thee, and thou raigest over  
 all, and in thine hand is power, and  
 strength: and in thine hand it is to  
 make great, & to give grace unto all.  
 Now therefore O my God, I praise  
 thy glorious Name: that whereas  
 I a wretched sinner, having so many  
 waies provoked thy Majesty to an-  
 ger, and displeasure; thou notwith-  
 standing, of thy favour, and good-  
 nesse, (passing by my prophanesse  
 and infimities) hast vouchsafed to  
 adde this Sabbath againe unto the  
 number of my dayes. And vouch-  
 safe, O heavenly Father, for the  
 merits of Iesus Christ thy Sonne  
 (whose glorious Resurrection thy  
 whole Church celebrates this day)  
 to pardon and forgive me all my  
 sinnes, and misdeeds. Especially, O  
 Lord,\* cleanse my soule from those  
 filthy sinnes, with the blood of thy  
 S most

1 Chr. 29  
 11, &c.

\* Here  
 thou ma-  
 est con-  
 fesse what  
 soever sin-  
 of the all  
 weeke  
 logs thy  
 consci-  
 ence.  
 Ioh. 1. 19

most pure, and undefiled *Lamb*, which taketh away the sinnes of the world, and let thy *Holy Spirit* more and more subdue my corruptions, that I may bee renewed after thine owne Image, to serve thee in newnesse of life, and holinesse of conversation. And as of thy mercy, thou hast brought me to the beginning of this blessed day; so I beseech thee, make it a day of *Reconciliation*, betwixt my sinfull soule, and thy divine Majestie. Give me grace to make it a day of *Repentance* unto thee, that thy goodnesse may seale it to bee a day of *pardon* unto me: and that I may remember, that the keeping Holy of this day, is a Commandement which thine owne finger hath written; That on this day, I might meditate on thy glorious workes of our *Creation*, and *Redemption*, & learne how to know, and to keepe all the rest of thy Holy Laws, and Commandements. And when anon, I shall with the rest of the holy Assembly, appeare before thy presence in thy house  
to

to offer unto thee our *Morning Sacrifice of praise, and Prayer*: and to heare what thy Spirit, by the preaching of thy Word, shall speake unto thy Servant, Oh let not my sinnes stand as a *Cloud*, to stop my Prayers from ascending unto thee: or to keepe backe thy Grace from descending by thy Word, into my heart. I know, O Lord, and tremble to thinke, that *three parts* of the good Seede fals upon bad ground. O let not my heart be like the *high way*, which through hardnesse, and want of true understanding, receives not the Seed, till the evill one commeth and catcheth it away: nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soone as persecution ariseth for thy Gospels sake, nor like to *thorny ground*, which by the cares of this world, and the deceitfulnesse of riches, choaketh the Word which it heareth, and makes it altogether unfruitfull: but that like unto the good ground, I may heare thy Word, with an *honest and good*

S 2                      heart,

Matth. 13.  
1, &c.  
Luk 8. 25

heart, understand it, and keepe it,  
 and bring forth fruit with patience in  
 that measure that thy Wisedome  
 shall thinke meete for thy glory, &  
 mine everlasting comfort. Open  
 likewise, I beseech thee, O Lord  
 the doore of utterance unto thy  
 faithfull servant, whom thou hast  
 sent unto us to open our eyes that we  
 may turne from darkenesse to light, and  
 from the power of Satan unto God:  
 that we may receive forgiveness of  
 sinnes, and inheritance among them  
 which are sanctified by faith in Christ;  
 And give me grace to submit my  
 selfe unto his Ministry, as well  
 when he terrifieth me with judge-  
 ments, as when he comforteth me  
 with thy Mercies. And that I may  
 have him in singular love for his  
 workes sake; because he watcheth for  
 my soule, as he that must give an ac-  
 count for the same unto his Master:  
 And give mee grace to behave my  
 self in the holy Congregation with  
 comlineesse and reverence, as in thy  
 presence, and in the sight of thy holy  
 Angels: Keepe me from drowzines  
 and

Col. 4. 3.

Aa. 26.  
18.

1 Thes. 5.

13.

Heb. 13.

17.

1 Cor. 11

10.

ph. 3. 10

1 Pet. 1.

12.

and sleeping, and from all wandring thoughts, and worldly imaginati-  
ons: sanctifie my Memory, that it  
may be apt to receive, and firme to  
remember those good, and profita-  
ble Doctrins, which shall be taught  
unto us out of thy Word. And  
that through the assistance of thy  
Holy Spirit, I may put the same  
lessons in practice, for my direction  
in prosperity, for my consolation  
in misery, for the amendment of  
my life, and the glory of thy Name.  
And that thi day, which godlesse  
and prophane persons spend in their  
owne lusts, and pleasures, I (as one  
of thy obedient servants) may  
make my chiefe delight to consecrate  
it to thy glory and honour, not doing  
*mine owne wayes, not seeking mine  
owne will, nor speaking a vaine word;*  
but that ceasing from the workes  
of sinne, as well as from the  
workes of mine ordinary calling,  
I may through thy blessing, feele  
in my heart the beginning of that  
eternall Sabbath, which in un-  
speakeable joy, and glory I shall

Isa. 58.13



1st, 66.

33.

celebrate with thy *Saints and Angels*, to thy praise, and worship, in thy Heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name, and mediation of my Lord Iesus; in that forme of Prayer which hee hath taught me.

*Our Father which art in beaven, &c.*

HAVING thus in *private* prepared thine owne soule, if thou hast the charge of a Family, call all thy *household* together, read a Chapter, and pray as in the weeke dayes: but remember so to dispatch these *private preparations*, and duties, as that thou and thy Family may bee in the Church, before the beginning of Prayers. Else your private exercises are rather an *hinderance* then a *preparation*. And as thou (and thy household) doe goe in all *reverence* towards the Church, let every one meditate thus with himselfe.

*Things*

*Things to bee meditated as thou  
goest to the Church.*

1 **T**Hat thou art going to the  
Court of the Lord, and to  
speake with the great God by pray-  
er, and to heare his Majestie speake  
unto thee by his Word: and to re-  
ceive his blessing on thy soule & thy  
honest labour, in the 6 dayes last past.

Psal. 10. 4

2. Say with thy selfe by the way,  
As the Hart brayeth for the rivers of  
water, so panteth my soule after thee,  
O God. My soule thirsteth for God,  
even for the living God: When shall I  
come and appeare before the presence  
of God; For, a day in thy Courts is  
better than a thousand other where. I  
had rather be a doore-keeper in the  
House of my God, than to dwell in the  
Tabernacles of wickednesse. There-  
fore I will come into thy House in the  
multitude of thy mercies, and in thy  
feare will I worship toward thine holy  
Temple,

Psal. 42.  
1, 2.

Psal. 84.  
10.

Psal. 5. 8.

3. As thou enterest into the  
Church, say, How fearefull is this  
place, this is none other but the house

Gen. 18.  
16, 17.  
1 Cor.  
14 25.

- of God, *this is the gate of Heaven, Surely, the Lord is in this place: God is in this people indeed.* And prostrating with thy face downward, being come to thy place, say, O Lord,
- Psal. 26. 8. *I have loved the habitation of thy House, and the place where thy Honour dwelleth: One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy*
- Psal. 27. 4. *Temple: therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and prayse the Lord. Hearken unto my voyce, O Lord, when I cry; have mercy also upon me; and heare me. Doubtlesse, kindnesse, and mercy shall follow me all the dayes of my life, and I shall remaine a long season in the House of the Lord. And this is that preparation, or looking to our teete; whereto Salomon adviseth us, before we enter into the House of God.*
- Psal. 27. 5.
- Psal. 23. 6.
- Ecc'e. 4. 27.

*The second sort of duties, which are to be performed at the time of the holy assembly.*

**V**hen Prayers begin, lay aside thine owne private Meditations; and let thine heart joyne with the Minister, and the Whole Church, as being one body of Christ: and because that God is the *God of oraer*, hee will have all things to be don in the Church with *one heart and accord*: and the exercises of the Church are *common & publick*. It is therefore an ignorant pride, for a man to thinke his owne private prayers more effectuall than the publike prayers of the whole Church. *Salomon* therefore adviseth a man not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoyding of scandall, the continuance of cha-

S 5

rity,

1 Cor. 13

12.

Act. 7. 2.

46, & 4.

32.

Eccle. 5 1

Ezek. 44.

10.

Psal. 110

3.

rity, and in testimonie of thine obedience) confirme thy selfe to the manner of the Church wherein thou livest.

\*Cum Ro-  
mam ve-  
nio. Iesu-  
no Sabbu-  
to : cum  
hic sum,  
non Iesu-  
no: Sis &  
tu ad quā  
forte Ec-  
clesiam  
aeneris  
ejus mo-  
nem / serva,  
sicuiquam  
non via  
esse scan-  
da'o, nec  
quenquam  
tibi. Amb.  
confi.  
August.  
Epist. ad  
Januar.  
Luk. 4. 20  
Luke 19.  
48.

Whilest the preacher is expounding, & applying the Word of the Lord, looke upon him; for it is a great *helpe* to stirre up thine attention, and to keepe thee from wandering thoughts: so the eyes of all that were in the Synagogues, are said to be fastned on Christ whilst hee preached: and that all the people hanged upon him when they heard him. Remember that thou art there as one of Christs Disciples, to learne the knowledge of Salvation, by the remission of finnes, through the tender mercy of God, Luke 7. ver. 7.

Be not therefore in the Schoole of Christ, like an idle Boy in a Grammar Schoole, that often heareth but never learneth his lesson; & still goeth to Schoole, but profiteth nothing. Thou hatest it in a childe, Christ detesteth it in thee. To the end therefore, that thou mayest

est the better profit by hearing  
marke :

1. *The coherence, and explication  
of the Text.*

2. *The chiefe summe or scope of  
the holy Ghost in that Text.*

3. *The division or parts of the  
Text.*

4. *The Doctrines ; and in every  
doctrine, the proofes, the reasons, and  
uses thereof.*

A method of all others, easiest  
for the people (being accustomed  
thereto) to helpe them to remem-  
ber the Sermon : and therefore  
much wished to be put in practice  
of all faithfull Pastors, who de-  
fire to edifie their people in the  
knowledge of God, and his true  
Religion.

If the Preachers method be too  
curious or confused, then labour to  
remember.

1. *How many things hee taught,  
which thou knewest not before : and  
be thankfull.*

2. *What sins he reprooved, where-  
of thy conscience tels thee that thou  
art*

art guilty; and therefore must be amended.

3. *What Vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale, and diligence.*

Ifa. 2. 2.  
Act. 10.  
33.  
1 Cor. 17  
15.  
Gal. 4. 14  
1 Thess.  
2. 13.  
Apo. 2. 7.  
Luk. 24.  
32.  
a Luk. 11.  
28.  
b Rom.  
15. 16.  
c Deu 33  
3.  
d Ioh. 10  
17.  
e Ioh. 8.  
47. & 18.  
37.  
f Lik. 8.  
21.  
Mark. 3.  
35.

But in hearing, apply every speech as spoken to thy selfe, rather by God than by Man: and labour not so much to heare the Word of the Preacher sounding in thine eare as to feele the operation of the spirit, working in thy heart. Therefore it is sayd so often, *Let him that hath an eare, heare what the spirit speaks to the Church.* And *Did not our hearts burne within us, whilst he opened unto us the Scriptures?* And thus to heare the Word, hath a blessing promised thereto. It is the acceptable <sup>a</sup> sacrificing of our selves unto God. It is the <sup>c</sup> surest note of Christs Saints: the <sup>d</sup> truest marke of Christs sheepe: the <sup>e</sup> apparentest signe of Gods Elect: the very blood as it were, which uniteth us to be the <sup>f</sup> spirituall kindred, brethren, and Sisters

Sisters of the Sonne of God. This is the best Art of memory for a good hearer.

When the Sermon is ended:

1. Beware thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *after prayer*, and singing of a Psalm. And when the blessing is pronounced, stand up to receive thy part therein, and heare it: as if Christ himselfe (whose Minister he is) did pronounce the same unto thee: for in this case it is true: *He that beareth you, beareth me*, and the Sabbath day is *blessed*, because God hath appointed it to be the day, *wherein by the mouth of his Ministers, hee will blesse his people, which heare his Word, and glorifie his Name*. For though the Sabbath day in it selfe be no more blessed than the other fixe dayes; yet (because the Lord hath appointed it to *holy uses* above others) it doth as farre excell the other dayes of the Weeke: as the

Ezec. 46.  
10.

Luke. 10.  
16.

Num. 6.  
23. 29.



the *consecrated bread* (which we receive at the *Lords Table*) doth the *common bread* which we eate at our *owne Table*.

I. If it be a Communion day, draw neere to the *Lords Table* in the *wedding Garment* of a *faithfull* and *penitent* heart, to be partaker of so holy a *banquet*.

And when *Baptisme* is to be administred, stay, and behold it with all reverent attention, that so thou maist: First, shew thy *reverence* to Gods *ordinance*: Secondly, that thou mayest the better consider thine *owne ingrafting* into the visible body of *Christs Church*: and how thou *performest* the *vowes* of thy new Covenant. Thirdly, that thou maist repay thy *debts* in praying for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptisme, by his *blood*, and *Spirit*. Fourthly, that thou mayest *assist* the Church in praying God for *grafting* another member into his *mysticall*

*misticall Body.* Fifthly, that thou maiest proove whether the effects of Christs death *killeth* sin in thee, and whether thou be *raised* to newnesse of life, by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to be thankfull for his *grace*. Sixthly, to shew thy selfe to bee a freeman of Christs *Corporation*: having a voyce or consent in the admission of others into that Holy society.

3. If there be any *Collection* for the poore, freely without *grudging* bestow thine Almes, as God hath *blessed* thee with ability.

2 Cor.

6.4.

2 Cor. 9.

5, 6, 7, &c

And thus farre of the duties to be performed in the Holy Assembly.

*Now of the third sort of duties after the Holy Assembly.*

**A**S thou returnest home, or when thou art entred into thy House: *meditate* a little while upon those things, which thou hast heard. And as the *cleane* beasts

Lev. 11. 3

Psa. 119  
11.Mat. 13.  
19.Job 31.  
17, 18.

beasts which *chew* the cudde, so must thou bring againe to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turne all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a *direction* to thy life: and a consolation unto thy soule. For till the Word be made thus our owne, and as it were close hidden in our hearts: we are in danger lest Satan steale it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend, and thankful manner before prescribed, remember according to thine ability to have one or more poore Christians, whose hungry bowels may be refreshed with thy meate: imitating holy *Iob*, who protested that *he did never eat his morsels alone, without the good company of the poore and fatherlesse*: that is the Commandment of Christ our Master, *Luk. 14. 13*. Or at leastwise, send some part of thy Dinner to the poore

poore, who lyes sicke in the backe Lane, without any Food. For this will bring a blessing upon all thy works, and labours; and it will one day more rejoyce thy soule, than it doth now refresh his body, when Christ shall say unto thee, *O blessed child of God, I was an hungred, and thou gavest me meate, &c. And for as much as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.*

When dinner is ended, and the Lord prayed; call thy family together, examine what they have learned in the Sermon: commend them that doe well, yet discourage not them whose memories or capacities are weaker; but rather helpe them, for their will, and minds may be as good. Turne to the proofes which the Preacher alledged, and \* rubbe those good things over their memories againe. Then sing a *Psalm* or more. If time permit, thou mayst teach, and examine them in some part of the *Catechisme*: conferring

Hest. 9.  
21.

Deut. 15.  
10, &c.

Mat. 25.  
35, &c.

If thou be a private man either performe these holy duties by thy selfe, or joyne with some godly family in the performance of them.

Ast. 17. 11

Heb. 5. 14

Mat. 26.

30.

Iam. 5.

13.

Deut. 6.

7. 30.

Heb. 6. 1.

Heb. 5. 14

ferring every point with the profit of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory : seeing by *experience* we finde that in every trade they who are most *exercised*, are ever best *expert*. But in any wise, remember so to dispose all these private exercises, as that thou maist be with the *first* in the holy congregation at the *Evening exercise*; where behave thy selfe in the like devotion, and reverence, as was prescribed for the Holy Exercise of the Morning.

After *Evening Prayer*, & at thy Supper, behave thy selfe in the like religious, and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the yeare, and the wether doe serve :

Psal. 92. 5  
& 19. 2.  
&c. and  
8. 13. &c.  
Rom. 1.  
19 20.  
Praesen-  
tem nar-  
rat quali-  
bet verba  
Deum.

I. *Walke* into the *fields*, and meditate upon the *Workes* of God; for in every *Creature* thou maist reade, as in an open *Booke*, the *Wise- dome*, *Power*, *Providence*, and *good- nesse* of Almighty God. And how that

that none is able to make all these things in the variety of their *formes* *vertues*, *beauties*, *life*, *motions*, and *qualities*, but our most Glorious God.

If. 40. 26

2. Consider how *gracious* he is; that made all these things to *serve* us.

Psal. 8.

3. Take occasion hereby, to stirre up both thy selfe, and others to *admire* & *adore* his *Power*, *Wisdome*, and *Goodnesse*: and to thinke what *ungratefull* wretches we are, if wee will not (in all obedience) *serve*, and *honour* him.

4. If any *neighbour* be *sicke*, or in any heaviness, goe to *visit* him. If any be *false* at *variance*, helpe to *reconcile* them.

Matth.

25 35.

Iam. 5.

14, &c.

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

1. Works of *Piety*, which either directly concerne the *Service of God*, though they be performed by *bodily* labour: as under the Law, the *Priests* did labour in *killing*, and *dressing the Sacrifices*, and *burning*

Matth.

11. 5.

burning them on the Altar. And  
 a Et 12 Christians under the Gospel, when  
 they travell farre to the places of  
 Gods worship; it is but a Sabbath  
 dayes journey, like to that of the  
 Shunamite who travelled frō home  
 to heare the Prophet on the Sabbath  
 day, because she had no teaching  
 neere her owne dwelling. And the  
 Preacher, though he labourerth in  
 the sweate of his brows, to the wea-  
 rying of his body, yet he doth but  
 a Sabbath days work. For the holy  
 end sanctifieth the worke, as the  
 Temple did the Gold, or the Altar  
 the gift thereon. Or else such bodi-  
 ly labour, whereby the people of  
 God are assembled to his worship:  
 as the sounding of Trumpets under  
 the Law, or the ringing of Bels  
 under the Gospel.

2. Workes of Charity, as to  
 a save the life of a man, or b of a  
 beast, to c fodder, water, and dresse  
 Cattell: to make honest d provision  
 of meate, and drinke, to refresh our  
 selves, and to e relieve the poore: to  
 visit the sicke, to make f Collections  
 for

Mat 23.  
 17, 19.  
 Num. 10.  
 2, 3.  
 21 King.  
 29 5.  
 Mar. 2 4.  
 b Mat.  
 12, 13.  
 c Luk. 13.  
 15.  
 d Mat.  
 12, 1.  
 e Hest. 9.  
 12.  
 2 Cor. 11  
 22, 24.  
 f 1 Cor.  
 16, 1.

for the poore, and such like.

3. Workes of necessity, not failed, but present, and imminent, and such as could not be prevented before nor cannot be deferred unto another day. As to resist the invasion of Enemies, or the robberies of Thieves, to quench the rage of fire, and for Physitians to stanch, or let blood: or to cure any other desperate disease: and for Midwives to helpe women in labour: Marriners may do their labour, Souldiers being assailed may fight: and \* Posts may ride for the publicke good, and such like. On these or the like occasions, a man may lawfully worke. Yea, and when they are called, they may upon any of these occasions, goe out of the Church, and from the holy exercises of the Word and Sacraments: provided alwayes, that they be humbled, that such occasions fall out upon that day and time; and that they take no Money for their paines on that day, but onely for their stufte, as in the feare of God, & conscience of his Commandement:

When

\* Nuncios  
præcep  
ex ip tur  
à Sabbato  
Iud Com-  
ment sup.  
Num. 133.



When the time of rest approacheth, retire thy selfe to some private place : & knowing that in the state of *corruption* no man living can sanctifie a Sabbath in that spirituall manner that he should, but that hee commits many breaches thereof, in his *Thoughts, Words and Deedes*, humbly crave pardon for thy *defects*, and reconcile thy selfe unto God, with this or the like *Evening Sacrifice*.

*A private Evening prayer for the Lords day.*

a Isa 61.

3.

b Gen. 18

27.

c Heb. 12.

29.

d Job 21

18.

e Psal. 51.

3.

f Zach. 3.

1, 2.

g 1 Cor.

11. 31.



Holy<sup>a</sup>, Holy, Holy,  
Lord God of Sabbath.  
Suffer mee, who am  
but <sup>b</sup> dust and Ashes, to  
speake unto thy most  
glorious Majesty. I know that thou  
art a <sup>c</sup> consuming fire, I acknow-  
ledg that I am but withered, <sup>d</sup> a stub-  
ble. My <sup>e</sup> sinnes are in thy sight, and  
Satan <sup>f</sup> stands at my right hand to  
accuse mee for them; I come not  
to excuse, but to <sup>g</sup> judge my selfe  
worthy

worthy of all those judgements, which thy *Iustice* might most *justly* inflict upon mee a wretched creature, for my sinnes and transgressions. The *number* of them is great, the *nature* of them is so grievous, that they make mee seeme *vile* in mine owne eyes, how much more loathsome in thy sight; I confesse they make mee so farre from being worthy to bee cald thy *Sonne*; that I am altogether *unworthy* to have the name of thy meaneest *Servant*. And if thou shouldst but recompence mee according to my desert, the earth (as weary of such a sinfull burthen) should open her mouth, and swallow mee up, like one of *Dathans Family*; into the bottomlesse pit of hell. For if thou diddest not spare the *naturall branches*, those *Angels* of glorious excellency; but hurledst them downe from the *heavenly habitations*, into the paines of *hellish darkenesse*, to be kept unto damnation, when they sinned but once against thy Majesty; and didst expell

2 Sam. 6.  
22.  
Luk. 15. 2

Psal. 106.  
17.

2 Pet. 2. 4

Gen. 3. 13 expell our first Parents out of Paradise, when they did but transgresse one of thy lawes; alas, what vengeance may I expect, who have not offended in one sin onely, heaping dayly sin upon sinne, without any true repentance, *drinking iniquity as it were water*, ever powring in but never powring out any filthinesse: and have transgressed not *one*, but *all* thy holy Lawes, and Commandements. Yea, this present day, which thou hast straightly commanded me to keep holy, to thy prayse, and worship, I have not so religiously kept, and observed, nor prepared my soule in that holinesse, and chastity of heart, as was fit to meete thy blessed Majesty in the holy assembly of thy Saints. I have not attended to the preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowlinesse. And  
 when

when I was awake, my mind was so distracted & carried away with vaine and worldly thoughts, that my soule seemed to be absent, and out of the Church. I have not so duely (as I should) meditated with my selfe, nor conferred with my family, upon those good instructions which we have heard & received out of thy holy Word, by the publicke Ministry. For default whereof, Satan hath stolne the most part of those instructions out of my heart, and I wretched creature have forgotten them, as thogh they had never beene heard. And my Family doth not thrive in knowledge and sanctification under my government as they shold. Though I know where many of my poore brethren live in want & necessity, and some in paine, and comfortles, yet I have not remembered to relieve, the one with my almes, nor the other with consolations: but I have feasted my selfe, and satisfied mine owne lust. I have spent the most part of the day  
T in

\* Here  
confesse  
whatsoe-  
ver fault  
thou hast  
done that  
day by o-  
mission  
or com-  
mission,  
and then  
fetching  
from thy  
heart a  
deepe  
sigh, say  
Psa. 105. 6  
I am. 2. 13.  
Rom. 5.  
20.

Ezek. 33.  
11.

Luk. 18.  
13.

in idle talke, vaine sports, and exer-  
cises : yea Lord, I have, &c. \* And  
for all these my finnes, my consci-  
ence cries *guilty*, thy Law *condemns*  
me; and I am in thy hand to receive  
the *sentences* & curse that is due to  
the wilfull breach of so holy a  
Commandement. But what if I am  
by thy Law condemned? yet, Lord,  
thy *Gospel* assures me that thy mer-  
cy is above all thy works : that thy  
grace transcends thy Law : and thy  
goodnes delighteth there to *raigne*,  
where finnes doe most *abound*. In  
the multitude therefore of the *mer-*  
*cies*, and *merits* of Iesus Christ my  
Saviour, I beseech thee, O Lord,  
(who despisest not the sighing of a  
contrite heart, nor desirest the death  
of a penitent sinner) to pardon and  
forgive mee all these my finnes,  
and all the errors of this day. and  
of my whole life; and free my soule  
from that curse and judgement  
which is due unto mee for them.  
Thou that didst justifie the contrite  
*Publican* for foure words of con-  
fession, and receivedst the *Prodi-*

gar)

yall child (when hee had spent all  
 the stocke of thy grace) into fa-  
 vour upon his repentance: pardon  
 my finnes likewise, O Lord, and  
 suffer me not to perish for my tras-  
 gressions. Oh spare mee, and re-  
 ceive mee into thy favour againe.  
 Wilt thou O Lord reject mee,  
 who hast received all *Publicans*,  
*Harlots*, and *sinners*, that upon re-  
 pentance sued to thee for grace!  
 Shall I alone be excluded from thy  
 mercy; Farre bee it from mee to  
 thinke so: for thou art the same  
 God of mercy unto mee, that thou  
 wast unto them, and thy *compassi-*  
*ons never faile.* Wherefore, O  
 Lord, deale not with mee after my  
 merits, but according to thy great  
 mercy. Execute not thy severe ju-  
 stice against mee a sinner: but ex-  
 ercise thy long sufferance in for-  
 bearing thine owne creature. I  
 have nothing to present unto thee  
 for a satisfaction, but onely those  
 bloody wounds, bitter Death, and  
 Passion, which thy blessed Sonne,  
 my onely Saviour, hath suffered

Math. 2.

31, 32.

1am. 3. 22

Heb. 12.  
24.

for me. Him (in whom only thou  
art well pleased) I offer unto thee  
for all my finnes, where-with thou  
art displeased. Hee my Mediator,  
the request of whose blood, *spea-  
king better things, then that of Abel,*  
thy mercy can never giue-say. Il-  
luminate my understanding, and  
sanctifie my heart with thy holy  
Spirit, that may bring to my re-  
membrance all those good and pro-  
fitable lessons, which this day, and  
at other times have been taught me  
out of thy holy Word: that I may  
remember thy Commandements to  
keepe them, thy Iudgements to a-  
void them; and thy sweet promises  
to relye upon them in time of mi-  
sery and distresse. And now, O  
Lord I resigne my selfe to thy most  
holy Will: O receive me into thy  
favour: and so draw mee by thy  
grace unto thy selfe, that I may as  
wel be thine by love and imitation,  
as by calling, & creation. And give  
me grace so to keepe holy thy Sab-  
baths in this life; as that (when  
this life is ended) I may with al thy  
Saints

Saints and Angels, celebrate an  
eternall Sabbath of joye and praise, to  
the honour of thy most glorious  
Name, in thy heavenly Kingdome  
forevermore, Amen.

And then calling thy Family to-  
gether, shut up the Sabbath with  
the Meditations and Prayers before  
prescribed for thy Family. And the  
Lord will give thee that night a  
more sweete and quiet rest then ordi-  
nary, and prosper thee the better in  
all the labours of the week follow-  
ing.

Thus far of the ordinary Practice  
of Piety, both in private and publike.

Now followeth the extraordinary  
practice of Piety, whereby God is  
glorified in our lives.

**T**He extraordinary Practice of  
Piety consists, either in Fasting  
or Feasting.

*I. iunium.*

I. Of the Practice of Piety in Fa-  
sting.

There are divers kindes of Fa-  
sting: First, a constrained Fast, as

T 3

wher



Heb. 12  
24.

for me. Him (in whom only thou  
art well pleased) I offer unto thee  
for all my sinnes, wherewith thou  
art displeased. Hee my Mediator,  
the request of whose blood, *spea-  
king better things, then that of Abel,*  
thy mercy can never giue. say, Il-  
luminate my understanding, and  
sanctifie my heart with thy holy  
Spirit, that may bring to my re-  
membrance all those good and pro-  
fitable lessons, which this day, and  
at other times have been taught me  
out of thy holy Word: that I may  
remember thy Commandements to  
keepe them, thy Iudgements to a-  
void them; and thy sweet promises  
to relye upon them in time of mi-  
sery and distresse. And now, O  
Lord I resigne my selfe to thy most  
holy Will: O receive me into thy  
favour: and so draw mee by thy  
grace unto thy selfe, that I may as  
wel be thine by love and imitation,  
as by calling, &c creation. And give  
me grace so to keepe holy thy Sab-  
baths in this life; as that (when  
this life is ended) I may with althy  
Saints

Saints and Angels, celebrate an e-  
 rernall Sabbath of joyes and praise, to  
 the honour of thy most glorious  
 Name, in thy heavenly Kingdome  
 forevermore, *Amen.*

And then calling thy Family to-  
 gether, shut up the Sabbath with  
 the *Meditations* and *Prayers* before  
 prescribed for thy Family. And the  
 Lord will give thee that night a  
 more sweete and quiet rest then ordi-  
 nary, and prosper thee the better in  
 all the labours of the week follow-  
 ing.

*Thus far of the ordinary Practice  
 of Piety, both in private and publike.*

Now followeth the extraordinary  
 practice of Piety, whereby God is  
 glorified in our lives.

**T**He extraordinary Practice of  
 Piety consists, either in *Fasting* *I. iunium.*  
 or *Feasting.*

I. Of the Practice of Piety in Fa-  
 sting.

There are divers kindes of Fa-  
 sting: First, a constrained Fast, as

a 2 Kin. 6  
26.

b Aet 27.

33.

2 Physi.

ana.

Nihil pe

riculosius

habitudi-

ne corporis

extreme

bona, de-

trahenda

sunt ergo

per jejun-

um redun-

dantia, ne

natura suo

pondere

fracta suc-

cumbat.

Basil hom.

1.

3. Politi-

cum.

4. Mithi-

tu. ofum.

5. Quori-

dianum.

1 Tim. 2. 2

when men either have not food to  
eat, as in the <sup>a</sup> Famine of Samaria,  
or having food, cannot eat it for  
heaviness or sickness, as it befall  
them who were in the <sup>b</sup> Ship with  
Saint Paul. This is rather *Famine*  
then *Fasting*.

Secondly, A *Naturall Fast*, which  
we undertake *Physically*, for the  
health of our body.

Thirdly, A *civill Fast*, which the  
Magistrate enjoyeth for the better  
maintenance of the *Commonwealth*,  
that by using Fish as well as flesh,  
there may bee greater plenty of  
both.

Fourthly, A *miraculous Fast*, as  
the *forerunners* fast of *Moses* and  
*Elijah*, the *type*, and of *Christ*, the  
substance. This is rather to bee ad-  
mired, than imitated.

Fifthly, A *daily Fast*, where a man  
is careful to use the Creatures of  
God with such moderation, that he  
is not made heavier, but more cheer-  
full to serve God, & to doe the du-  
ties of his calling. This is especial-  
ly to be observed of Ministers: and  
Sixtly,

Sixtly, *A Religious Fast*, which a man voluntarily undertakes, to make his body, and soule the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast onely wee are to treat. The *Religious Fast* is of two sorts, either *private* or *publicke*.

6. Religio-  
sum.  
2 Cor. 6.  
46.

I. Of a private Fast.

**T**Hat we may rightly performe a private Fast, foure things are to be observed: First, the *Author*: Secondly the *Time*, and *Occasion*. Thirdly, the *Manner*: Fourthly, the *Ends* of private Fasting.

Jejunium  
in Para-  
dise præ-  
scriptum  
est; reve-  
rere igitur  
jejunii ca-  
nitatem.  
Basil.  
hom. cap.  
de jeju.  
Exo. 19. 3.  
Levit. 23  
Matth. 6.  
17. & 9.  
15:

I. Of the Author.

The first that ordained Fasting was God himselte in *Paradise*: and it was the *first Law* that God made in commanding *Adam* to abstaine from eating the forbidden fruit. God would not pronounce nor write his *Law* without *Fasting*, and in his *Law* commands all his people to *Fast*. So doth our Saviour *Christ* teach all his *Disciples* under the

\* Qui je-  
junat, An-  
gelorum  
virtu vivit  
& dum  
paucissimis  
contentus  
est simili-  
tudinem  
cum illis  
assequitur  
Basil.  
hom. de

jejun.  
Natura os  
parvum,  
& guttur  
arctum  
homini  
dedit.  
Quandiu  
jejunavit  
Adam, in  
Paradiso  
fuit, com-  
medit, &  
ejectus est  
Hieron.

*New Testament likewise: By religious Fasting a man comes neerer the life of \* Angels, and to doe Gods will on earth, as it is done in heaven. Yea, Nature seemeth to teach man this duty, in giving him a little mouth, and a narrower throate: for nature is content with a little, grace with lesse. Neither doth nature and grace agree in any one act better than in this exercise of religious fasting, for it strengthneth the memory, and cleareth the minde, illumina-*

*teth the understanding, and bridleth the affections: mortifieth the flesh, and preserveth chastity, preventeth sicknesse, and continueth health; it delivereth from evils, and procurereth all kind of blessings.*

By breaking this *Fast*, the Serpent overthrew the first *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the Serpent, and restored us into heaven. *Fasting* was she who covered *Noah* safe in the *Arke*, whom *Intemperance* uncovered, and left starke naked in the *Vineyard*.

yard. By fasting, Lot quenched the flame of Sodom, whom drunkenness scorched with the fire of Incest. Religious Fasting, and talking with God, made Moses face to shine before men; when Idolatrous eating and drinking caused the Israelites to appeare abhominable in the sight of God. It rapt Elias in an Angelicall Coach to Heaven: when voluptuous Ahab was sent in a bloody Chariot to Hell. It made Herod beleieve that Iohn Baptist should live after death by a blessed Resurrection: when after an intemperate life, hee could promise nothing to himselfe, but eternal death and destruction. O divine Ordinance of a divine Author.

2. Of the Time.

The holy Scripture appoints no Time under the New Testament to fast, but leaves it unto Christians owne free choise, Rom. 14. 3. 1 Cor. 7. 5. to fast as occasions shal be offered unto them, Mat. 9. 15. As when a man becomes an humble and earnest suiter unto God for the pardon

Præceptū  
esse jeiuni  
um video  
quibus au  
tem diebus  
non oport  
eat jeju  
nare, &  
quibus o  
porteat  
præcepto  
Domini  
vel Apo  
stolorum  
non in ve  
mo de fini  
tum. Aug.  
ad Cassa  
lan. Epist  
86.

Indifferen-  
ter jejunan-  
dum, ex ar-  
bitrio, non  
ex imperio  
nova disci-  
plina, pro  
temporibus,  
et causis u-  
tiscujusq;  
Ter. adver.  
Psychic.  
Montanus  
baretus  
primus erat  
qui jejunio-  
rum leges  
prescripsit,  
Eul. Eccle.  
bist. lib 5.  
cap. 18. ex  
Apollon.  
a Lev. 23  
32.  
Leit. 7. 6.  
2 Sam 30.  
3.  
Hest 4.  
16.

e Lev. 23.  
28. 36.  
Joel. 1. 14.  
and 2. 15.  
d 2 Sam. 3.  
35.  
Ezra 10. 3.  
Ester 4. 16.  
A. & 9. 9.

of some grosse sinne committed; or  
for the prevention of some sinne,  
whereunto a man feelles himselfe  
by Satans solicited: or to obtaine  
some speciall blessing which hee  
wants: or to avert some judgment  
which a man feares, or is already  
faine upon himselfe or others: or  
lastly, to subdue his flesh unto his  
spirit, that he may more cheerefully  
powre forth his soule unto God  
by prayer. Vpon these occasions  
a man may fast a 4 day or longer,  
as his occasion requires, and the con-  
stitution of his body: and other  
needefull affaires will permit.

### 3. Of the manner of a private Fast.

The true manner of performing  
a private Fast, consists partly in  
outward, partly in inward actions.

The outward actions are, to ab-  
staine for the time that wee fast.

1. From all worldly businesse & la-  
bour, making your fasting day, as it  
were a Sabbath day, Le. 23. 28. For  
worldly businesse will distract our  
minds from holy devotion: 2. From  
all manner of food, yea from bread  
and

and water, so far as health will permit: 1. That so we may acknowledge our owne indignity, as being unworthy both of life, and all the means for the maintenance thereof.

2. That by afflicting the body, the soule which followes the constitution thereof, may be the more humbled.

3. That so we may take a godly revenge upon our selves, for abusing our liberty in the use of Gods creatures.

4. That by the hunger of our bodies, through want of these earthly things, our soules may learn to hunger more eagerly after spirituall, and heavenly food. 5. To put us in mind, that as we abstain from food, which is lawfull, so we should much more abstaine from Sinne, which is altogether unlawfull.

Thirdly, from good, and costly f apparell; that as the abuse of these puffes us up with pride; so the laying aside their lawfull use may witness our humility. And to this end in ancient times they used (speciall in publike Fasts) to put on Sack-cloth, or other coarse apparell. The equity

e 2 Cor.  
7. 11.

\* Quid  
modest  
vacuare  
corpus ab  
escis, &  
animam  
repere  
peccatis.  
Aug. de  
temp. Ser.  
46.

f Exo. 33.  
5, 6.

g Hest. 4.  
1, 2.

Ioh. 3. 5, 6

Joel. 1. 13.

Matth.

11. 28.



equity hereof still remaineth; especially in *publike Fasts*, at what time to come into the assembly with *starched bands, crisped haire, brave apparell*, and decked with *flowers* or *perfumes* argueth a soule that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure* of *h ordinary sleepe*. That thou maist that way also *humble* thy body: and that thy soule may *watch* and *pray*, to be prepared for the comming of Christ. And if thou wilt breake thy sleepe early and late for *worldly gaine*: how much more shouldest thou doe it for the *service of God*? And if *Ahab* (in Imitation of the godly) did in *his Fast* lie in *Sackcloth*, to breake his sleepe by night, what shall we thinke of those, who on a *Fasting day* will yeeld themselves to sleepe in the *open Church*?

Fiftly, and lastly, from all outward *pleasures* of our senses. So that as it was not the *\*throat* onely that *sinned*, so must not the *throat* onely be *punished*: and therefore we must

h 2 Sam.

12. 16.

Joel 1. 13

Hest. 4. 3

1 Kin. 21

27.

\* Si sola

gula pec-

carit, sola

Jejunet, et

suffi- i: Si

vero pec-

caverunt

et membra

cetera, cur

non jeju-

nunt 19

ipsa?

Bern.

Serm.

Quadrag.

must endeavour to make our eyes (as at al times, so) especially on that day to fast from beholding *vanities*: our eares from hearing *Mirth*, or *Musicke*, but such as may move to *mourne*, our nostrils from pleasant *smels*: our tongues from *lying*, *dissembling*, and *flandering*: yea, the use of the *Marriage bed* must be omitted in a religious reverence of the Divine *Majesty*, that so nothing may hinder our true humiliation, but that all may be signes that wee are unfaedly humbled. Thus much of the outward manner.

2. The inward manner of *Fasting* consists in two things, 1. *Repentance*.

2. *Prayer*.

*Repentance* hath two parts.

1. *Penitency* for sinnes past.

2. *Amendment of life* in time to come.

This *Penitency* consists in three thing. First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular* confession of all thy knowne sinnes.

I. Of

ustam  
ndz.  
ustavola.

Indifferen-  
ter jejunan-  
dum, ex ar-  
bitrio, non  
ex imperio  
nova disci-  
plina, pro  
temporibus,  
et causis u-  
niuscuiusq;  
Ter. aduer.  
Psychic.  
Montanus  
haretus  
primus erat  
qui jejunio-  
rum leges  
prescripsit,  
Eul. Eccle.  
bist. lib 5.  
cap. 18. ex  
Apollon.  
a Lev. 23.  
32.  
Iel. 7. 6.  
2 Sam 30.  
3.  
Hest. 4.  
16.

e Lev. 23.  
28. 36.  
Joel. 1. 14.  
and 2. 15.  
d 2 Sam. 3.  
35.  
Ezra 10. 3.  
Ester 4. 16.  
A. 9. 9.

of some grosse sinne committed; or  
for the prevention of some sinne,  
whereunto a man feelles himselfe  
by Satan solicited: or to obtaine  
some speciall blessing which hee  
wants: or to avert some judgment  
which a man feares, or is already  
faile upon himselfe or others: or  
lastly, to subdue his flesh unto his  
spirit, that he may more cheerefully  
powre forth his soule unto God  
by prayer. Vpon these occasions  
a man may fast a day or longer,  
as his occasion requires, and the con-  
stitution of his body: and other  
needefull affaires will permit.

### 3. Of the manner of a private Fast.

The true manner of performing  
a private Fast, consists partly in  
outward, partly in inward actions.

The outward actions are, to ab-  
staine for the time that wee fast:

1. From all worldly businesse & la-  
bour, making your fasting day, as it  
were a Sabbath day, Le. 23. 28. For  
worldly businesse will distract our  
minds from holy devotion: 2. From  
all manner of food, yea from bread  
and

and water, so far as health will permit: 1. That so we may acknowledge our owne *indignity*, as being unworthy both of *life*, and all the *means* for the maintenance thereof.

2. That by afflicting the body, the soule which followes the *constitution* thereof, may be the more *humbled*.

3. That so we may take a godly *revenge* upon our selves, for abusing our *liberty* in the use of Gods creatures.

4. That by the *hunger* of our *bodies*, through want of these *earthly things*, our soules may learn to hunger more eagerly after *spirituall*, and *heavenly food*. 5. To put us in mind, that as we abstain from *food*, which is *lawfull*, so we should much more abstaine from *Sinne*, which is altogether *unlawfull*.

Thirdly, from *good*, and *costly* *apparell*; that as the *abuse* of these puffes us up with *pride*; so the laying aside their *lawfull use* may witness our *humility*. And to this end in ancient times they used (speciall in publike Fasts) to put on *Sackcloth*, or other *coarse apparell*. The equity

e 2 Cor.  
7. 11.

• Quid  
modest  
vacuare  
corpus ab  
escis, &  
animam  
repere  
peccatis.

Aug. de  
temp. Ser.  
46.

f Exo. 33.  
5, 6.

g Hest. 4.  
1, 2.

Ioh. 3. 5, 6  
Joel. 1. 13.

Matth.

11. 21.

equity hereof still remaineth; especially in *publike Fasts*, at what time to come into the assembly with *starched bands, crisped haire, brave appa-  
rell*, and decked with *flowers* or *per-  
fumes* argueth a soule that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure* of *h ordinary sleepe*. That thou maist that way also *bumble* thy body: and that thy soule may *watch* and *pray*, to be prepared for the comming of Christ. And if thou wilt breake thy sleepe early and late for *world-  
ly gaine*: how much more shouldest thou doe it for the *service of God*? And if *Ahab* (in Imitation of the godly) did in *his Fast* lie in *Sack-  
cloth*, to breake his sleepe by night, what shall we thinke of those, who on a *Fasting day* will yeeld themselves to sleepe in the *open Church*?

Fiftly, and lastly, from all out-ward *pleasures* of our senses. So that as it was not the *\*throat* onely that *sinned*, so must not the *throat* onely be *punished*: and therefore we must

h 2 Sam.

12. 16.

Joel 1. 13

Hest. 4. 3

1 Kin. 21

27.

\* Si sola

gula pec-

carit, sola

jejunet, et

sufficit: Si

vero pec-

cauerunt

et membra

cetera, cur

non jeju-

nent? et

ipsa?

Bern.

Serm.

Quadrage-

simae.

must endeavour to make our eyes (as at al times, so) especially on that day to fast from beholding *vanities*: our eares from hearing *Mirth*, or *Musicke*, but such as may move to *mourne*, our nostrils from pleasant *smels*: our tongues from *lying*, *dissembling*, and *flandering*: yea, the use of the *Marriage bed* must be omitted in a religious reverence of the Divine *Majesty*, that so nothing may hinder our true humiliation, but that all may be signes that wee are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of *Fasting* consists in two things. 1. *Repentance*.

2. *Prayer*.

*Repentance* hath two parts.

1. *Penitency* for sinnes past.

2. *Amendment of life* in time to come.

This *Penitency* consists in three thing. First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy knowne sinnes.

I. Of

μεταμέ-

νησις.

μετανοια.

I. *Of the inward insight of sinne, and sense of misery.*

This *sense and insight* will be effected in thee: First, by considering thy sins, especially thy grosse sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God against whom it was done: and the *rather*, because thou diddest such things against him since he became a *Father* unto thee, and bestowed so many sweete  *blessings* in bountifull manner upon thee. Thirdly, in considering the  *curses* which God hath threatned for thy sinne: how grievously God hath plagu'd others for the same fault, and how that no *meanes* in Heaven or Earth could deliver thee from being eternally  *damned* for them, had not the Son of God so lovingly died for thee. Lastly, that if God  *loves thee*, hee must  *chasten thee* ere it bee long, with some grievous  *affliction*; unless thou dost  *prevent* him by speedy & unfained

unfained repentance. Let these & the like considerations, so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of tears, trickling downe thy mournfull cheeks.

This mourning is the beginnning of true fasting, and therefore oftentimes a put for fasting, the first, and principall part for the whole action.

2. Of the bewailing of thine owne estate.

Bewailing or lamentation, is the pouring out of the inward mourning of the heart, by the outward meanes of the voyce, and teares of the eyes. With such filiall earnestnesse & importunitie in prayer, is our heavenly Father well pleased. Nay, when it is the fruit of his Spirit, and the effect of our faith, he cannot be displeased with it. For if hee heard the moanes which extremity wrung from Ismael, and Hagar: and heareth the cry of the young Ravens, and roaring of Lions: how much rather will he heare the mournfull lamentation which his own children make

\* Matth.

9. 15.

Can the Children  
mourne?

then shall  
they fast:

and Mark  
and Luke

for mourn  
have fast.

Exam-  
ples.

Psal. 6. &

22. & 38.

& 79. and

Jeremies

Lament.

Joel. 2. 12

17.

Ier. 31. 18

19, 20.

Gen. 11.

17.

Iob. 39. 3

Psal. 147

Psal. 104.

11.



make unto him in their misery.

3. *Of the humble confession of finnes.*

1 Sam. 7.  
Eze. 9 & c  
Dan 9.  
Neh 8.

Pro. 28.

13.

Pfal. 32.

3. & c.

Pla. 51. 4

1 Ioh. 1.  
7. 9.

In this action thou must deale plainly with God, and acknowledge *all the finnes thou knowest*, not onely in generall, but also in particular: this hath beenc the manner of all Gods children in their Fasts: first, because that without Confession thou hast no promise of mercy or forgivenessse of finnes. Secondly, that so thou mayest acknowledge God to be *just*, and thy selfe *unrighteous*. Thirdly, that by the numbering of thy finnes, thy heart may bee the more humbled and pulkd downe. Fourthly, that it may appeare, that thou art a true penitent: for till God hath given thee grace to repent, thou wilt be *more ashamed* to confesse thy fault, than to commit thy sinne. The plainer thou dealest in this respect with God, the more graciously will God deale with thee, for if thou dost acknowledge thy finnes, God is faithfull and just to forgive thee thy finnes: and

and the blood of Iesus Christ his Sonne shall cleanse thee from all thy finnes.

To helpe thee the better to performe these three parts of penitency, thou mayest diligently reade such Chapters and portions of the holy Scriptures, as doe chiefly concerne thy particular sins: that thou mayest see Gods curse and judgements on others for the like sinnes; and be the more humbled thy selfe.

*Thus farre of the first part of Repentance, which is penitency.*

The other part, which is *Amendment of life*, consists; First, in devout Prayer: Secondly, in devout Actions.

The devout Prayer, which wee make in time of *Fasting*, is either *Deprecation of evil*, or *craving needfull good things*

*Deprecation of evill* is, when thou beseechest GOD, for Christ thy *Mediatours* sake, to pardon unto thee those sinnes which thou hast confessed; and to turne from thee those judgements which are due unto

δεήσεις.

πρὸς τὸν Χριστόν.

2 King.  
20.3.

Psa. 50.  
15.

Phil. 4.6

1 Tim. 5.  
5.

unto thee for thy sins; And as *Ben-hadad*, because he heard, *That the King of Israel was merciful*, prostrated himselfe unto him with a *Rope about his necke*; so because thou knowest that the *King of Heaven* is mercifull, cast down thy selfe in his presence, in all true signes of humiliatio (especially, seeing he calleth upō thee to come unto him in thy troubles) and doubtlesse thou shalt finde him most mercifull.

The craving of needfull good things is, First, a fervant and faithfull begging of God, to seale by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to renew thy heart by the Holy Ghost, so that sinne may daily decay and righteousness more, and more increase in thee. Lastly, in desiring a supply of faith, patience, chastitie, and all other graces which thou wantest: and an increase of those which GOD of his mercy hath bestowed upon thee already.

*Thus farre of Prayer in fasting.*

The devout Actions in fasting are two

wo. First, *Avoiding evil.* Second-

*doing good.* I. *Avoiding evil.*

4. *Of avoiding evil.*

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chief end of fasting, as the *Ninivites* very well knew. *A day of fast, and not falling from sinne, the Lord abhorreth.* It is not the *vacuity* of the stomacke: but the *purity* of the heart that God respecteth. If therefore thou wouldest have God to turne from thee the *evil* of *affliction*: thou must first turne away from thy selfe the *evil* of *Transgression*. And without this fasting from *evill* thy *Fast* savours more noysome to God, than thy *breath* doth to *Man*. This made God so often to reject the *Fasts* of the *Nemes*. And as thou must endeavour to avoid all sinne: so especially that *sin*, wherewith thou hast provoked God, either to *shake* his rod at thee, or already to *lay* his chastening hand upon thee. And doe this with a resolution, by the assistance

Ioh. 3. 8.

10.

Pulchritudo

est corporis

is jejuni-

um, cum

sit animus

a viti je-

junus.

Hier. ad

Celanit.

Epi 14.

Jejuna a

ma is ac-

tibus, ab-

stine

a viti ser-

monibus,

contine a

cogitatio-

nibus pes-

sis, Cy-

ril. in Lev.

Cap. 10.

Isa 58. 2.

&c.

Za. 7. 5 7.

Non pos-

sum ferre

iniquita-

tem & in

terdictio-

nem.

Isa 1. 13.

of

\* Quid  
 modest  
 tenuari  
 corpus ab  
 stinentia  
 si animus  
 inuincit  
 superbia?  
 inu non  
 bibere, &  
 ira inebri  
 are? carni  
 bus non  
 vesci, &  
 de ore ou  
 i esca for  
 didius  
 egredi ma  
 ledictum  
 aut men  
 dacium?  
 Maximus  
 Epil.  
 Qui cibis  
 abstinent,  
 & mala  
 agunt,  
 demones  
 imitantur,  
 quibus  
 culpa

of Gods grace, never to commit those sinnes againe. For \* what shall it profit a man by abstinence to humble his body: if his minde swell with pride? Or to forbear Wine and strong drinke, and to be drunk with wrath and malice? Or to let no flesh goe into the belly: when lyes, flanders, and ribauldry, (which are worse than any meat) comes out of the mouth? To abstaine from meate, and to doe mischief, is the devils fast, who doth evill, and is ever hungry.

### 2. Of doing good workes.

The \* good workes which as a Christian thou must doe every day, but especially on thy *Fasting day*, are either the *workes of Piety to God*, or the *workes of Charity towards thy brethren*.

First; the *workes of Piety to God*, are the *practice* of all the former duties, in the *sincerity* of a good Conscience, and in the sight of God.

Secondly, the *workes of Charity* *adest, et cibus deest, I fid. \* Visitatione n. tuam volare ad coen? Fac illi duas alas, jejunium et E cemosyn. m Aug* towards

toward our Brethren are, forgiving wrongs, remitting debts to the poore that are not well able to pay: but especially in giving Almes to the poore, that want reliefe and sustenance. Else we shall \* under pretence of godlinesse, practise miserableness: like those who will pinch their owne bellies to detraude their labouring Servants of their due allowance. As therefore Christ joyned Fasting, Prayer, and Almes together in Precept: so must thou joyn them together, like Cornelius in Practice. And therefore be sure to give at the least so much to the \* poore, on thy Fasting day, as thou wouldest have spent in thine own dyet, if thou haddest not fasted that day. And remember, that he that someth plenteously shall receive plenteously, and that this is a special sowing day. Let thy Fasting so \* afflict thee, that it may refresh a poore Christian; and rejoyce that thou hast dined & supped in another; or rather, that thou hast feasted hungry Christ, in his poore members.

In

Isa. 58. 6.  
 Rec.  
 Za. 7. 9. 20  
 \* Qui jejunatur parcat, non ad des gloriam jejunat, sed substantia sua parcat. Christo. in Matth.  
 Matt. 6. 9.  
 Ag. 10. 30  
 \* Non Deo sed sibi jejunat, qui quoad tempus subtrahit, non inopibus subtrahit, sed ventri postmodum offendendo custodit.  
 Greg. in Psal. 6. 44.  
 2. Cor. 9. 6.  
 \* Jejunium tuum recastigat, sed alterum laetificat. Au. Ser. de temp. 64.  
 Accipiat esuriens Christus quod jejunans minus accipit Christianus. August. de temp. ser. 157.

Beatus qui  
ieiunat ut  
alas pati  
perem: i  
mitatur  
eum.

Christum,  
qui anima  
suam per  
suis pro  
fratribus  
fuit.

Cyril. in  
Leu. I. 10.

a. 1 Sam.

15:22.

Heb. 14.

6.

Rom. 14.

23.

c. Glendi-

da peccata

Aug.

in Epist.

ad Corin.

II. 10:11

25.

1 Cor. 13.

1:3

1 Cor. 13.

1:3

1 Cor. 13.

1:3

1 Cor. 13.

1:3

1 Cor. 13.

1:3

1 Cor. 13.

1:3

1 Cor. 13.

1:3

In giving Almes, observe two things: First, the Rules; Secondly, the Rewards.

1. Rules in giving of Almes, in doing good works.

1. They must be done in obedience of Gods Commandments: not because wee thinke it to bee good, but because God requireth us to do such, and such a good deede: for such obedience of the worker, God preferreth before all Sacrifices, and the greatest works.

2. They must proceede from faith, else they cannot please God: nay, without faith the most precious works are but shining sinnes and Pharisees Almes.

3. Thou must not thinke by thy good Workes and Almes, to meritt Heaven; for in vaine had the Sonne of God shed his blood, if Heaven could have beene purchased either for Money or Meate. Thou must therefore seek heavens possession by the purchase of Christs blood, not by the merits of thine owne workes.

For \*eternall life is the gift of God

through

\* Rom. 6.  
ult.

through Iesus Christ. Yet every true Christian that beleeveth to be saved, and hopes to come to Heaven, must doe good workes (as the Apostle saith) for necessary uses, which are foure.

First, that d God may be glorified :

Secondly, that thou maist shew thy selfe thankfull for thy Redemption.

Thirdly, that thou maist make sure thine Election unto thy selfe.

Fourthly, that thou maist gwinne others, by thy holy education, to thinke the better of thy Christian profession.

And for these uses, we are said to be h Gods workmanship, created in Christ Iesus, unto good workes, and that God hath ordained us to walke in them.

4. Thou must not give thine Almes to impudent Vagabonds, who live in wilfull idlenesse and filthynesse, but to the Religious and honest poore, who are either sicke, or so old that they cannot worke : or such who worke, but their worke cannot competently maintaine them : Secke out these in the backe-

d 1 Cor.

10. 31.

2 Cor. 8.

19.

Phil. 1. 11.

e Luk 1.

74. 75.

f 2 Pet. 1.

10

g Matth.

5. 16.

Isa. 61. 9.

h Ephc. 2.

10.



*backe-Lanes*, and relieve them. But if thou meetest one that asketh Almes for Iesus sake, and knowest him not to be unworthy, deny him not: for it is better to give unto ten counterfeits, than to suffer Christ to goe in one poore Saint unrelieved. Looke not on the Person, but give thine Almes as unto Christ in the party.

2. *Of the rewards of Almesdeeds and good workes.*

1. *Almes* are a speciall meanes to moove God in mercy to turne away his temporall judgements from us: when we by a true faith, (that sheweth it self by such fruits) doe returne unto him.

2. Mercifull *Almes-givers* shall be the *Children of the Highest*, and be like God their Father, who is the Father of Mercies. They shall bee his Stewards to dispose his goods: his Hands to distribute his Almes, and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Almes-giver*?

3. When

1. *Din.* 4.  
24.

k Luke 6.  
35. 36.

1. 2. *Cor.* 1.  
3.  
m Luke  
16. 1.

3. When *all* this world shall forsake us, then onely good workes and good Angels shall accompany us, the one to receive their reward, the other to deliver their charge.

4. Liberalitie in Almes-deeds is our *surest foundation that wee shall obtaine in eternall life* a liberall reward through the *Mercy* and *Merits* of Christ.

Lastly, by Almes-deeds wee feed and releeve Christ in his *Members*; and *Christ* at the *last day* will acknowledge our *love*, and reward us in his *Mercy*: and then it shall appeare, that what wee gave to the poore, was not *lost*, but *lent unto the Lord*. What greater motives can a Christian wish, to excite him to be a liberall Almes-giver? Thus far of the *Manner* of Fasting. Now followeth the *Ends*.

### 3. Of the Ends of Fasting

The true *ends* of *Fasting* are not to merit Gods favour or eternall life (for that wee have onely of the gift of God through Christ) nor to place

V

religion

n Apo. 14.  
13.  
o Luke  
16. 22.  
Pf. 91. 14  
Heb. 1. 14  
p 1 Tim.  
6. 19.

q Mat. 25.

r Prov. 19  
17.

Esd. 8. 2

1 Cor. 9.

7

1 Tim.

5. 23.

Jejunium

orationem

roborat,

eratio san-

ctificat

Jejunium.

Ber. Ser.

de Jejuh.

v Joel 1.

17.

Neh. 4.

Luk. 2.

37.)

1 Cor. 7.

5.

x Joel 2.

18, 19.

1 Cor. 13

*religion* in bodily abstinence (for fasting in it selfe is not the *worship* of God, but an *helpe* to further us the better to worship God.) But the *true Ends of Fasting* are three:

First, to *subdue* our<sup>e</sup> flesh to the Spirit: but not so to<sup>e</sup> weaken our bodies, as that wee are made unfit to doe the necessary duties of our calling. A good man (saith Salomon) is mercifull to his Beast. Prov. 12. ver. 10. much more to his *owne* body.

Secondly, that wee may more devoutly contemplate Gods Holy Will, and fervently <sup>u</sup>power forth our soules unto him by prayer: for as there are some kinde of *Divels*, so there are also some kind of *sins*, which cannot bee subdued but by *fasting*, joyned unto *Prayer*, Matth. 17. 23.

Thirdly, that by our *x* *serious* *humiliation* and *judging* of our selves, we may escape the *iudgement* of the Lord; not for the *merit* of our fasting (which is none) but for the *mercy* of God, who hath promised

to remove his judgements from us, when we by Fasting, do unfainedly humble our selves before him. And indeed no Child of God ever *conscionably* used this holy *exercise*, but in the end he obtained his request at the hand of God, both in *receiving* graces which hee wanted, as appears in the examples of *y Ananah*, *z Iehosaphat*, *a Nehemiah*, *b Daniel*, *c Esdras*, *d Hester*, as also in *turning away* Iudgements *threatned*, or *false* upon him, as may be seene in the examples of the *c Israelites*, the *f Ninivites*, *g Rehoboam*, *h Achab*, *i Ezechiah*, *k Manasses*. Hee who gave his *deare Sonne* from heaven to the death, to ransome us when wee were his enemies, thinkes *nothing* too deare on Earth, to bestow upon us, when wee humble our selves, being made his reconciled *Friends* and *Children*.

Thus farre of the *private Fast*.

y 1 Sam. 7.  
z 2 Chr. 20.  
a Neh. 1.  
b Dan. 9.  
c Esd 8. 23.  
d Hest. 9.  
e 1 Sam. 7.6.  
f 1 Sam. 3.  
g 2 Chr. 12, 5.7.  
&c.  
h 1 Kyn. 21.  
i 1 Chro 32, 16.  
k 2 Chr. 33.18.19.

## 2. Of the Publike Fast

<sup>a</sup> Ioh. 3. 7.  
<sup>2</sup> Chr. 20.  
 3.  
 Ezra 8. 21

<sup>b</sup> 1 Sam. 7.  
 5, 6.  
 Joel. 2. 15.  
<sup>2</sup> Chr. 20.  
 Jonah 5.  
 Hest. 4.

<sup>c</sup> Exod. 19  
 Efdras 8.  
 A& 1. 13,  
 14.

<sup>d</sup> Joel 1.  
 14.  
 Nehe. 8.

**A** *Publike Fast* is, when by the <sup>a</sup> authoritie of the *Magistrate* either the *whole Church* within his dominion, or some *speciall Congregation* (whom it concerneth) doe assemble themselves together, to performe the forementioned *duties* of *Humiliation*: either for the *removing* of some *publike* <sup>b</sup> *calamities* threatned, or already inflicted upon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearefull sickness: or else for the *obtaining* of some *publike blessing*, for the good of the *Church*, as to crave the *assistance* of his *holy Spirit*, in the *election* and *ordination* of fit and able *Pastors*, &c. or, for the *tryall of truth*, and *execution of Justice*, in matters of difficultie and great importance, &c.

When any evil is to be removed, the <sup>d</sup> *Pastors* are to lay open unto the people, by the evidence of *Gods Word*, the *sinnes* which were the *speciall causes* of that calamitie:

call upon them to repent, and publish unto them the mercies of God in *Christ* upon their *Repentance*. The people must heare the voyce of Gods messengers with hearty sorrow for their sinnes; earnestly beg pardon in *Christ*, and promise unfained amendment of their life. When any blessing is to be obtain'd, the *Pastors* must lay open to the people the necessity of that blessing, and the goodness of God, who giveth such graces for the good of men. The people must devoutly pray unto God for bestowing of that *Grace*, & that he would blesse his owne means to his owne glory, and the good of his Church. And when the holy Exercise is done, let every Christian have a speciall care, according to his ability, to remember the poore. And whosoever (when just occasion is offered,) useth not this holy exercise of *Fasting*, hee may justly suspect, that his heart never yet felt the power of true Christianitie.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

e Isa. 58. 7  
10.  
2 Cor. 9. 7.  
Gal. 2. 10.

*Of the Practice of Piety in  
Holy Feasting.*

**H**oly Feasting is a solemne  
*Thanksgiving*, (appointed by  
 authoritie) to be rendred unto God  
 on some speciall day, for some ex-  
*traordinary blessings or deliverances*  
 received. Such among the *Iewes*  
 was the *Feast of the Paschever*, to  
 remember to praise God for their  
 deliverance out of *AEgypt*s bon-  
 dage: or the *Feast of Purim*, to  
 give thanks for their deliverance  
 from *Hamans Conspiracy*. Such a-  
 mongst us are the fift of *August*,  
 to praise God for delivering our  
*Gracious King*, from the bloody  
*Conspiracy of the Traiterous Gow-*  
*rice*. And the fift of *November*, to  
 praise God for the deliverance of  
 the *King and the whole State*, from  
 the *Popish Gun-powder Treason*. Such  
 Feasts are to be celebrated by a pub-  
 like *rehearsall* of those speciall be-  
 nefits by *spirituall Psalmes*, and dan-  
 ces, by *mutuall feasting and sending*  
*presents*

Exo. 12.  
15.

Heft. 9.  
19. 21.

*presents every man to his neighbour, and by giving giftes to the poore.*

But forasmuch as the benefic of our *Redemption* was the greatest that *Man* needed from *God*; or that *God* ever bestowed upon *Man*: and that the *Lords Supper* is left by our *Redeemer*, as the chiefest memoriall of our *Redemption*: every Christian should account this *holy Supper*, his chiefest and joyfullest Feast in this World. And seeing that as it ministreth to worthy partakers, the greatest assurance which they have of their *salvation*: so it pulleth temporall judgements on the bodies, and (without repentance) eternall damnation on the soules of them how receive it unworthily. Let us see how a Christian may best fit himselfe to bee a due partaker of so holy a feast; and to be a worthy Guest at so sacred a Supper.



*Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.*

2 Thes. i.  
ii.  
Col. i. 12.  
Luk. 20.  
35.  
Apoc. 3. 4.

**T**Hough no man living is of himselfe worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace to accept him for a worthy receiver, who endeavoureth to receive that holy Mystery, with that competent measure of reverence that he hath prescribed in his word.

He that would receive this holy Sacrament, with due reverence, must conscionably performe three sorts of duties. First, *those which are to be done before he receiveth.* Secondly, *those that are to be done in the receiving.* Thirdly, *those that are to be done after that he hath received the Sacrament.* The first, is called *Preparation*, the second *Meditation*, the third *Action or Practice.*

*Of Preparation*

That a Christian ought necessarily to prepare himselfe before hee presume to be a partaker of the holy

holy Communion, may evidently appeare by five reasons.

First, because it is Gods Commandement. For if he commanded under the paine of death, that none uncircumcised should eate the Paschall Lambe: nor any circumcised under foure *dayes preparation*: how much *greater* preparation doth hee require of him, that comes to receivethe Sacrament of his *Body* and *Bloud*, which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passover*.

Exod. 12.  
48.  
Exo. 22. 6.

Secondly, because the *example* of *Christ* teacheth us so much: for he *washed* his Disciples *Feete* before hee admitted them to eate of his *Supper*, signifying how thou shouldest lay aside all *unpurenesse* of heart and *uncleanenesse* of life, and bee furnished with *humility*, and *charity*, before thou presuwest to taste of his holy *Supper*.

Ioh. 13. 5.

Thirdly, because it is the counsell of the Holy Ghost: *Let every man examine himselfe, and so let him*

1 Cor. 12.  
28.

Pro. 23.  
1. 5.

*eate, &c.* And if a man, when hee is to eate with an *Earthly Prince*, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudenesse: How much more oughtest thou to prepare thy soule, that thou maiest behave thy selfe with all feare and reverence, when thou art to feast at the holy Table of the *Prince of Princes*?

Psa. 16. 6

Fourthly, because it hath beene ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine Mysteries*. David would not goe neere to Gods Altar, till hee had first washed his hands in innocencie: Much lesse shouldest thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor David

1 Sam.  
11. 4.

and his men would not eate the *Shew-bread* but on condition that their *Vessels* were Holy, how much lesse shouldest thou presume to eate the *Lords Bread*, or rather the bread which is the Lord, unlessse the

the Vessell of thy heart bee first cleansed by repentance? and if the Lord required *Ioshuah* (as hee had done *Moses* before) to put of his shoes, in reverence of his Holynesse, who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies; how much rather shouldest thou put off all the affections of thine earthly conversation, when thou comest neere that place where *Christ* appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his friends? And for this cause it is saide; *That the lambes Wife hath made her selfe ready for his marriage.* Prepare therefore thy selfe, if thou wilt in this life be betrothed unto *Christ* by Sacramentall graces: or in Heaven married unto him by eternall glory.

Fifthly, because that God hath ever smitten with fearefull judgements, those who have presumed to use his Holy Ordinances without due feare and preparation:

God

Exod. 3.5  
Iosh. 5.15

Apo. 19.7

Gen. 3. 24

1 Sam. 6.  
 1 Sam. 31.  
 2 Chr. 10.  
 18. &c.

God set a *flaming sword* in a *Cherubins* hand to smite our first Parents being defiled with sinne, if they should attempt to go into *Paradise*, to *eate* the Sacrament of the *Tree* of life. Feare thou therefore to bee smitten with the Sword of Gods vengeance, if thou presumest to goe to the Church with an impenitent heart, to *eate* the Sacrament of the *Lord of life*. God smote 50000. of the *Bethshemites* for looking irreverently into his Arke : and kild *Vzziah* with sudden death, for but *rash touching* of the Arke : and smote *Vzza* with a *Lepry* for meddling with the Priests Office, which pertained not unto him. The feare of such a stroke made *Ezekias* to earnestly to pray unto God, that hee would not smite the people that wanted time to prepare themselves as they should, to *eate* the *Passcover* : and it is said, that the Lord heard *Ezekiah*, and healed the people : Intimating, that had it not beene for *Ezekias* Prayer, the Lord had smitten the people for their

their want of due preparation. And the man who came to the *Marriage Feast* without his *Wedding garment*, or examining of himselfe, was examined of another: and thereupon bound hand and foote, and cast into utter darkenesse, Matthew 22.12. And S. Paul tels the *Corinthians*, that for want of this preparation in examining and judging themselves, before they did eate the *Lords Supper*, God had sent that fearefull sicknesse among them, whereof some were then sick, others weake, and many fallen asleepe, that is, taken away by temporall death. In so much that the *Apostle* saith, that every unworthy receiver eates his own judgment, temporall if he repents, eternall if he repents not: and that in so hainous a measure; as if he were guilty of the very *Body and Blood* of the Lord, whereof this Sacrament is a holy signe and seale. And Princes punish the indignity offered to their great Seale, in as deepe a measure, as that which is done to their owne Persons, whom it representeth.

And

1 Cor. 11.  
19.

1 Cor. 11.  
19.

1 Cor. 11.  
29

Verf. 27.

Matt. 27.  
25.

Num. 9.  
13.

Heb. 2.9

Mat. 16.

1 Cor. 11

Joh. 13.1

Heb. 10.  
28, 29.

And how hainous the guiltinesse of *Christs blood* is, may appeare by the misery of the *Jewes* ever since they wished *his blood to be on them and their Children*. But then thou wilt say ; It were safer to abstaine from comming at all to the Holy Communion : Not so, for God hath threatned to punish the wilfull neglect of his Sacraments, with eternall damnation both of body and soule. And it is the Commandement of *Christ* ; Take, eate, doe this in remembrance of mee : and hee will have his Commandement under the penalitie of his curse obeyed. And seeing that this Sacrament was the greatest token of *Christs love*, which hee left at his end to his friends whom hee loved to the end, therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love and blood shedding : then which no sin in Gods account can seeme more hainous. Nothing hinders why thou mayest not come freely to the Lords Table ; but because

cause thou haddest rather *want* the love of God, then *leave* thy filthy sinnes. Oh come, but come a guest prepared for the Lords Table; seeing they are *bleſſed, who are called to the Lambs Supper*. O come, but come prepared; because the efficacy of this Sacrament is received according to the *proportion* of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: First, of the *worthineſſe of the Sacrament*, which is termed to *diſcerne the Lords Body*. Secondly, of thine *owne unworthineſſe*, which is to *judge thy ſelfe*. Thirdly, of the *meanes*, whereby thou mayest become a *worthy Receiver*, called *Communion of the Lords Body*.

I. Of the *worthineſſe of the Sacrament*.

THE *worthineſſe* of this Sacrament is considered three wayes: First, by the *Majeſty of the Author* ordaining. Secondly, by the

Apo. 19.

9.

Efficacia

Eucharis-

tie non

equaliter

ſe habet

quoad om-

nes fideles

ſed pro ra-

tione fidei

communi-

cantium.

Origen.



the *preciousnesse* of the *Parts* whereof it consisteth. Thirdly, by the *excellency* of the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angel*, but our *Lord Iesus*, the eternall *Sonne* of *God*. For it pertaineth to *Christ onely*, under the *New Testament*, to institute a *Sacrament*, because he onely can *promise* and *performe* the *grace* that it *signifieth*. And wee are charged to *heare no voyce but his* in his *Church*. How sacred should we esteeme the *Ordinance* that proceedeth from so *Divine an Author*?

Mat. 17. 5.

2. *Of the parts of the Sacrament.*

The parts of this blessed *Sacrament* are three. First, the *earthly signes* signifying. Secondly, the *Divine Word* sanctifying. Thirdly, the *heavenly graces* signified.

First, the *earthly signes* are a *Bread* and *Wine*, in number *two*, but *one* in use.

2 1 Cor. 11  
23, &c.  
Prov. 9. 5.

Secondly,

Secondly, the *Divine Word*, is the Word of *Christs Institution*; pronounced with *prayers* and  *blessings*, by a <sup>b</sup> *lawfull Minister*. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is present with his owne ordinance, and ready to *performe* whatsoever hee doth *promise*. The *Divine Words* of blessing doe not *change* or *annihilate* the <sup>c</sup> *substance* of the *Bread* and *Wine*: (for if their substance did not remaine, it could bee no *Sacrament*;) but it changeth them in *use*, and in *name*. For, that which was before but *common Bread* and *Wine* to nourish mens *Bodies*; is after the *blessing* deli- nated to an holy use, for the *feeding* of the *Soules* of *Christians*. And where before they were called

<sup>b</sup> Heb. 3.  
4.  
Numb.  
16. 40.  
1 Cor.  
10. 16.  
*Eucharistie Sa-  
cramentū  
non de ali-  
orum ma-  
nu quā  
presiden-  
tium su-  
mimus.*  
Tert. l. de  
Coron. c. 3.  
<sup>c</sup> *Qui est a  
terra pa-  
nis per i-  
piens vo-  
cationem  
Domini,  
non jam  
communis  
panis est,  
sed Eu-  
charistia,  
ex dua-  
bus rebus*

*constans, terrena & cœlesti, Iren. lib. 4 c. 34* *Per Sacra-  
mentum corporis & sanguinis Domini d. vine efficimur cō-  
sortes nature, & tamen esse non desinit substantia vel na-  
tura panis & vini, Gelatius contra Eutic.*

but

*Christus  
visibilia  
symbola,  
corporis &  
sanguinis  
appellatio-  
ne honora-  
rit, non  
naturam  
mutans,  
sed gra-  
tiam na-  
ture ad-  
ficiens,  
Theodo-  
ret. Dia-  
log. 1.*

but *Bread* and *Wine* ; they are now called by the name of those *holy things* which they signifie, *The body and blond of Christ* ; the better to draw our *minds* from those *outward Elements* to the *Heavenly Graces*, which by the *sight* of our *bodies* they present to the *spirituall eyes* of our *Faith*. Neither did Christ direct these words, *This is my Body*, *This is my Blond*, to the *Bread* and *Wine* : but to his *Disciples*, as appears by the words going before. *Take ye, eate ye*. Neither is the *Bread* his *Body*, but in the same sense that the *cup* is the *New Testament*, viz. by a *Sacramentall Metonymie*. And *Marke* notes plainly, that the words, *This is my Blond*, &c. was not pronounced by our *Saviour*, till after that all his *Disciples* had drunken of the *Cup*, *Marke* 14. 23. 24. And afterwards in respect of the *naturall substance* thereof, hee calles that *the fruite of the Vine*, which in respect of the *spirituall signification* thereof, he had before termed *his Blond*, verse 25.

after

after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *doe this in remembrance of him*; and hee bids us *eate not simply his body*, but *his body* as it was *then broken*, and his *bloud shed*; which S. Paul expounds to bee but *the Communion of Christs body*, and the *c Communion of his bloud*, that is, an effectuall pledge that wee are *pertakers of Christ* and of *all the merits of his body and bloud*. And by the frequent use of this Communion, Paul wil have us to *d make a shew of the Lords death* till he come<sup>c</sup> from heaven, & till we, as<sup>t</sup> *Eagles shall be caught up into the sayre, to meet him* who is the blessed *Carkasse*, and life of our soules.

Thirdly, the *spirituall* graces are likewise two; the *Body of Christ*, as it was with the *feeling of Gods anger* due to us, *crucified*: and his *bloud* as it was (in the like fort) *shed for the remission of their sinnes*. They are also in *number two*, but in *use one*, viz. *whole Christ*; with all his benefits *offered to all*, and given indeed

c 1 Cor.  
10.16.

d 1 Cor.  
11.26.

e Acts 3.  
21.

Act. 1.11  
& Heb. 9.

21.  
g Mat. 24  
27.28.

in deed to the *faithfull*. These are the three *integrall* parts of this *bleſſed* Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conjoynd are unprofitable without the *Grace* ſignified; but all three concurring, make an effectuall Sacrament to a worthy Receiver. Some receive the *outward* *Signe* without the *ſpirituall* *Grace*, as *Indas*, who (as *Auſtin* ſaith) received \* *the bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *ſpirituall* *grace*, without the *outward* *ſigne*, as the *Saint-Thiefe* on the *Croſſe*, and innumerable of the *faithfull*, who *dying* *deſire* it, but cannot receive it through ſome *externall* *impediments*: but the *worthy* receivers to their comfort receive *both*, in the *Lords Supper*.

Chriſt choſe *Bread* and *Wine* (rather than any other Elements) to bee the *outward* *ſignes* in this *bleſſed* Sacrament: firſt, becauſe  
the

\* *Panem,*  
*Domini,*  
*non panē*  
*Domini,*  
*Aug.*

they are *easiest* for all sorts to attain unto; secondly, to teach us, that as mans *temporall* life is chiefly nourished by \* *bread*, and cherished by *wine*; so are our soules by his *body* and *bloud* sustained and quickened unto *eternall* life. Christ appointed Wine with the Bread to be the outward Signes in this Sacrament, to teach us; first, that as the *perfect* *nourishment* of mans body consists both of *meate* and *drinke*: so Christ is unto our soules not in part, but in *perfection* both *salvation* and *nourishment*: secondly, that by seeing the Sacramentall Wine apart from the Bread, wee should remember how all his *precious bloud* was *spilt* out of his *blessed body* for the *remission* of our *sinnes*. The outward Signes the Pastor gives in the Church, and thou doest eat with the *mouth* of thy *body*: the *spirituall* grace Christ reacheth from heaven, and thou must eat it with the *mouth* of thy *Faith*.

3. Of the Ends for which this holy Sacrament was ordained.

\* David  
calls bread  
the strength  
of mans  
heart,  
Ps. 104. 15  
Isay the  
stay of  
Bread.ca.  
3. 1.  
Ezechiel,  
the staffe  
of Bread,  
cap. 4, 16.  
Homer,  
μυελος αιν-  
δρω.

The

The excellent or admirable *Ends* or *fruits*, for which this blessed Sacrament was ordained, are *seaven*.

*Of the first End of the Lords Supper.*

1. To keepe Christians in a continuall<sup>a</sup> remembrance of that propitiatory sacrifice which Christ once for all, offered by his death upon the Crosse, to reconcile us unto God. Doe this (saith Christ) in remembrance of mee. And (saith the Apostle)<sup>b</sup> As oft as ye shall eat this bread and drinke this cup, yee doe shew the Lords death till hee come. And hee saith, that (by this Sacrament, and the Preaching of the Word)<sup>c</sup> Iesus Christ was so evidently set forth before the eyes of the Galatians, as if he had beene crucified among them, for the whole altar representeth Christs death; the breaking of the bread blessed, the crucifying of his blessed body; and the pouring forth of the sanctified wine, the shedding of his Holy blood. Christ was once in him selfe really offered: but as

<sup>a</sup> Matth.  
16. 16.  
1 Cor.  
11. 26.

<sup>b</sup> 1 Cor.  
11. 26.

<sup>c</sup> Gal. 3. 1  
Heb. 9.  
26. & 10  
12 & 1. 3  
*Quotidie*  
*nobis*  
*Christus*  
*crucifigi-*  
*tur, Aug.*  
*in Psal.*  
95.

oft as the Sacrament is celebrated :  
fo oft is hee *spiritually* offered by the  
faichfull.

Hence the Lords Supper is cal-  
led a *propitiatory Sacrifice*, not proper-  
ly or really, but \* *figuratively*, be-  
cause it is a *memoriall* of that propi-  
tiatory Sacrifice, which Christ of-  
fered upon the *Crosse*. And to di-  
stinguish it from that *reall Sacrifice*,  
the Fathers call it the *unblondy Sa-*  
*crifice*. It is also called the *Eucharist*,  
because that the Church in this acti-  
on, offereth unto God the *Sacri-*  
*fice of praise and thanksgiving* for  
her Redemption; effected by the  
true and *onely expiatory Sacrifice*  
of Christ upon the *Crosse*. If the  
sight of *Moabs King*, sacrificing  
on his walls his owne sonne, to  
moove his Gods to rescue him,  
2 *King. 3. 27.* mooved the assailing  
Kings to such pitie, that they ceast  
their assault, and raised their siege:  
how should the spirituall sight of  
God the Father, sacrificing on the

\* *παραθυ-  
μιας.*  
A *Inerue-  
rum sacri-  
ficium.* If  
it bee un-  
blondy, be-  
cause it is  
voyd of  
bloud, then  
it is not  
Christs  
naturall  
body: If,  
because it  
is offered  
without  
shedding  
of bloud,  
then it is  
not avai-  
able for  
the remis-  
sion of  
sinnes.

Heb. 9. 21.  
*Christo cum  
Patre &  
Spic. sancto  
sacrificium  
panis &*

*vinu in fide & charitate sancta Ecclesia Catholica offerre non ces-  
sat.* Aug. de fid. ad Per. diac. cap. 19.

Crosse



*Cum fran-  
gitur ho-  
stia, dum  
sanguis de  
calice in-  
ore fidelium  
funditur,  
quid aliud  
quàm Do-  
minici cor-  
poris in  
cruce im-  
molatio e-  
jusq; san-  
guinis de  
lateræ effu-  
sio designa-  
tur? Can.  
dist. 2. de  
consec.  
cum fran-  
gitur. 37.*

Rom. 4.

11.

Matt. 26.

28.

2 Cor.

11. 25.

Judg. 13.

13.

Crosse his onely begotten Sonne, to save thy soule, moove thee to love God thy Redeemer, and to leave sin that could not in justice be expiated by any meaner ransom?

*Of the second end of the Lords Supper.*

2. To confirme our Faith: for God by this Sacrament doth signify and seale unto us from Heaven; that according to the promise and new covenant which hee hath made in Christ, hee will truely receive, into his grace and mercy al penitent beleivers, who duly receive this holy Sacrament; & that for the merits of the death and passion of Christ, hee will as verily forgive them all their sinnes, as they are made partakers of this Sacrament. In this respect the Holy Sacrament is called, *The seale of the new Covenant and remis- sion of sinnes.* In our greatest doubts wee may therefore, receiving this Sacrament, undoubtedly say with Sampsons Mother: *If the Lord would kill us, hee would not have received a burnt offering and a meate offering at*

our

our hands, neither would hee have shewed all these things, nor would at this time have told us such things as these.

Of the third End of the Lords Supper.

3. To be a pledge, and Symbole of the most neere, and effectuall Communion wch Christians have with Christ. The Cup of blessing, which wee blesse, is it not the Communion of the Bloud of Christ? The Bread which wee breake, is it not the Communion of the Body of Christ? that is, a most effectuall signe, & pledge of our Communion with Christ? This Vnion is called <sup>a</sup> abiding in us, <sup>b</sup> joyning to the Lord, <sup>c</sup> dwelling in our hearts: and set forth in the holy Scriptures by divers similies. First, of the Vine and branches. Secondly, of the \* head, and body. Thirdly, of the foundation, and building. Fourthly, of one liase con-fected of many graines. Fifthly, of the matrimoniall union twixt man and wife, and such like. And it is threefold betwixt Christ and Chri-

X

istians

1 Cor. 10  
16.  
2 Ioh. 14.  
16. 23.  
b 1 Cor 6  
17.  
κακοισις.  
c Ep. 3.  
17.  
κατιικησις.  
Ioh. 1. 5 5.  
Ephes. 6  
συναυλια.  
Ephes. 2  
3 5.  
Col. 2. 18  
Rom. 12.  
2. 5.  
Ephes 3.  
19, 20.  
1 Cor. 10  
17.  
Ephes. 5.  
3 1, 3 2.  
Apo. 21.  
2.

tians. The first is *naturall*, betwixt  
 our *humane nature*, and *Christs di-  
 vine Nature*, in the person of the  
 Word: The second is *mysticall*, bee-  
 twixt our persons *absent* from the  
 Lord, and the person of Christ,  
*God*, and *Man* into one *mysticall*  
 body: The third is *celestiall*, be-  
 twixt our persons *present* with the  
 Lord, and the person of Christ in  
 a *body glorified*; these three conjun-  
 ctions depend each upon other.  
 For, had not our nature beene first  
*Hypostatically* united to the nature  
 of God in the *second* person; wee  
 could never have beene Vnited to  
 Christ in a *Mysticall Body*. And  
 if wee be not in *this life* (though  
 absent) united to Christ by a *My-  
 sticall Vnion*, wee shall never have  
 Communion of *glory* with him in  
 his *heavenly presence*. The *Mysti-  
 call Vnion* (chiefely heere meant)  
 is wrought betwixt Christ, and  
 us by the *Spirit* of Christ, ap-  
 prehending us: and by our *Faith*  
 (stirred up by the same *spirit*) ap-  
 prehending Christ againe. Both  
 which

which *S. Paul* doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* How can he fall awry that holdeth, and is so firmly holden? This Vnion hee shall best understand in his *minde*, who doth most feelee it in his *heart*. But of all other times, this union is best felt, and most confirmed, when wee duly receive the *Lords Supper*. For then we shall sensibly feelee our hearts knit unto Christ, and the *desires of our soules* drawne by *faith*, and the *Holy Ghost*, as by the *cords of love*, neerer, and neerer to his holinesse.

From this *communion with Christ* there followes to the faithfull many unspeakable benefits.

As first, Christ tooke by *imputation* all their sinnes, and guiltinesse upon him to satisfie *Gods Iustice* for them; and he freely giues, by *imputation*, unto us all his righteoulnesse in this life, and all his right unto eternall life when this is ended: and counteth all the *good* or *ill*

Phi. 3. 12

2 Cor.

15. 2.

Rom. 4.

25.

1 Pet. 2

15.

Phil. 3. 9

that is done unto us, is done unto his *owne person*.

Mat. 25.

35.

Acts 9. 4.

Mat. 25

45.

Zac. 2. 8.

Eph. 4. 5.

Rom 8.

29.

Secondly, there floweth from *Christs nature* into our *nature*, united to him, the *lively spirit*, and *breath of grace*, which reneweth us to a spirituall life; and so sanctifieth our *minds, wils, and affections*, that we daily grow more and more conformable to the *Image of Christ*.

2 Cor. 3.

18.

Ioh. 15. 5

Ioh 1. 16

Thirdly, hee bestoweth upon them all *saving graces*, necessary to attaine eternall life, as the *sense of Gods love*, the *assurance of our election*, with *regeneration, justification, and grace to doe good workes*; till wee come to live with him in his heavenly Kingdom. This should teach all true Christians to keepe themselves as the *undefiled members* of Christs holy Body, and to beware of all *uncleannesse, and filthinesse*: knowing that they live in Christ, or rather, that *Christ liveth in them*. From this *Vnion* with Christ (sealed unto us by the *Lords Supper*) Saint Paul draweth arguments, to withdraw the *Corinthi-*

2 Cor. 8.

3. 4. 6. 7.

19.

ans from the pollution both of *Idolatry*, 1 Cor. 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

Lastly, from the former Communion, twixt *Christ* and *Christians*, there flowes another Communion twixt *Christians* among themselves. Which is also lively represented by the Sacrament of the *Lords Supper* : in that the whole Church being *many*, doe all communicate of *one* bread, in that holy action, *We being many are one bread and one body*, for we are all partakers of that one bread; that as the bread which wee eate in the Sacrament, is but *one* though it bee confected of *many* graines : so *all* the faithfull, though they be *many*, yet are they but *one mysticall body* under *one head*, which is *Christ*. Our Saviour prayed *five times* in that prayer which hee made after his last Supper, that his Disciples might bee *one*, to teach us at *once*, how much this *Vnity* pleaseth him. This *Vnion* betwixt the faithfull, is so ample, that no distance of place can part it;

1 Cor.  
10. 17.

Joh. 17.  
11. 21.  
23, 24.  
26.

1 Cor. 4.  
13.

Eph. 4. 5.

a Rom. 5.

b Tit 3. 5.

Eph. 4. 5.

c 1 Cor.

10. 17.

1 Cor.

11. 3. 3.

d Col 1.

18. & 23

e. 4.

e A

so *strong*, that death cannot dissolve it; so *durable*, that time cannot weare it out; so *effectuall*, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction of soules* is termed the *Communion of Saints*, which Christ effecteth by sixe speciall meanes. First, by governing them all by *one*, and the same *holy Spirit*. Secondly, by enduing them all with *one*, and the same *Faith*. Thirdly, by shedding abroad his *owne* <sup>a</sup> *love* into all their hearts. Fourthly, by <sup>b</sup> *regenerating* them all by *one*, and the same *Baptisme*. Fifthly, by <sup>c</sup> *nourishing* them all with *one*, and the same spirituall *foode*. Sixthly, by being *one* <sup>d</sup> *quickning Head*, of that *one* body of his Church, which hee reconciled to God *in the body of his flesh*. Hence it was, that the multitude of beleivers in the *Primitive Church* were of *one heart*, and *one soule*, in *truth*, *affection*, and *compassion*. And this should teach Christians to *love one another*; seeing they are all *members*

bers of the same holy, and Mysti-  
call Body, whereof Christ is Head.  
And therefore they should have all  
a *Christian Sympathy*, and fellow-  
feeling, to reioyce one in anothers  
joy, to condole one in anothers  
griefe, to beare with one anothers  
infirmity, and mutually to relieve  
one anothers wants. |

*Of the fourth End of the Lords  
Supper.*

4. To feed the soules of the faith-  
full, in the assured hope of life ever-  
lasting. For this Sacrament is a  
signe, and a pledge unto as many as  
shall receive the same according to  
Christs Institution: that hee will  
according to his promise, by the  
vertue of his crucified body, and  
bloud, as verily feed our soules to  
life eternall: as our bodies are by  
Bread and Wine, nourished to this  
temporall life. And to this end  
Christ in the action of the Sacra-  
ment, \* *really giveth* his very Body  
and Bloud to every faithfull Recei-  
ver. Therefore the Sacrament is  
called the *Communion of the body*

X 4

and

\* *Audio*  
*quid ver-*  
*ba sonent,*  
*neq; enim*  
*mortis tā-*  
*tum ac r-*  
*carved in-*  
*nisu? be-*  
*neficiū*  
*notis of-*  
*f. et Chri-*  
*us, sed*  
*corpus ip-*  
*sum in quo*  
*passus est*  
*ac resur-*  
*rexerit Con-*  
*cludo, re-*  
*aliter, hōc*  
*est verē,*  
*notis in*  
*cena dati*  
*Chr. si*  
*corpus, ut*  
*sc. a. mis-*  
*u. s. in*  
*cibum sa-*  
*lutarem.*  
Calvin.  
Com in  
2 Cor.  
11 25.  
1 Cor.  
10. 16.



a Quod  
se nobis  
communi-  
cat, id sit  
arcanū  
spiritus  
sancti vir-  
tute, que  
res loco-  
rum di-  
stantia se-  
junctas, ac  
procul dis-  
sitās non  
modo ag-  
gregare,  
sed coadu-  
nare in u-  
num po-  
test. Cal-  
vin in

1 Cor. 11  
25.

b Hęc (sci.  
corpus &  
sanguis  
Domini)  
accepta at-  
que hau-  
stus, id ef-

ficiunt, ut & nos in Christo & Christus in nobis sit Hil. lib.  
8 de Trin. Iam corpus Christi meo corpori sociatum est, &  
sanguis ejus meus ornavit genas B. Agac. dist. apud Amb.

and blond of the Lord. And com-  
munication is not of things *absent*,  
but *present*: neither were it the  
*Lords Supper*, if the *Lords Body*  
and *Blond* were not *there*. Christ  
is verily present in the Sacrament,  
by a *double Union*: whereof the  
first is *spirituall*, twixt *Christ*, and  
the *worthy Receiver*: the second is  
*Sacramentall*, twixt the *Body*, and  
*Blond* of Christ, and the *outward*  
*signes* in the Sacrament. The for-  
mer is wrought by meanes that the  
*same holy Spirit*, dwelling in *Christ*  
and in the *Faithfull*; b incorpora-  
teth the faithfull, as Members un-  
to Christ their Head, and so makes  
them one with Christ, and parta-  
kers of all the *Graces*, *Holinesse*,  
and *eternall Glory*, which is in him:  
as sure, and as verily as they heare  
the *words of the promise*, and are  
partakers of the outward signes of  
the holy Sacrament. Hence it is  
that the *Will* of Christ is a true

Christians

Christians will: and the Christians life is Christ, who liveth in him. Galathians 2. verse 20. If you looke to the things that are united, this Vnion is essentiall: if to the truth of this Vnion, it is reall: if to the manner how it is wrought, it is spiritual. It is not our Faith, that makes the Body, and Bloud of Christ to be present: but the Spirit of Christ dwelling in him and us. Our Faith doth but receive, and apply unto our soules those heavenly graces which are offered in the Sacrament.

The other, being the Sacramental Vnion, is not a Physicall or Locall, but a spiritual conjunction of the earthly signes, which are Bread, and Wine, with the heavenly Graces which are the Body, and Bloud of Christ in the act of receiving: as if by a mutuall relation, they were but one, and the same thing. Hence it is, that in the same

\* instant of time, that the worthy Receiver eateth with his mouth the Bread, and Wine of the Lord,

\*Corpus  
non adest  
cum pane,  
a  
id est  
simul loco,  
sed tunc  
simul tempo-  
re.

*a Quum  
cena cele-  
stis sit a-  
ctio, mini-  
me absur-  
dum est  
Christum  
in cælo  
manentem  
à nobis re-  
cipi. Cal.  
in 1 Cor.*

*11.25.*

*b Fidem  
mitte in  
cælum &  
eum in ter-  
ris tanquã  
presentem  
tenuisti*

*Aug. Epi.*

*11.25.*

*Fidem  
cum dico  
non intel-  
ligo quam  
libet opi-  
nionẽ, sed  
fiduciam  
qua quæ-*

*audus panem tesseram esse corporis Christi, non dubitas im-  
pleri à Domino, quod verba sonant; corpus quod nequa-  
quam cernis, spirituale esse tibi alimentum, vimque ex  
Christi carne Visiſſam in nos per spiritum diffundi*  
Calvin. Ibid.

hee eateth also with the mouth of his Faith, the very *Body* and *Bloud* of *Christ*. Not that *a* Christ is brought downe from Heaven to the Sacrament, but that the holy Spirit by the Sacrament, lifts up his minde unto Christ; not by any *locall mutation*, but by a *devout affection*: so that in the holy *b* contemplation of Faith, he is at that present with Christ, and Christ with him. And thus beleeving and meditating how Christ his Body was crucified, and his precious Bloud shed for remission of his finnes, and the reconciliation of his Soule unto God; his Soule is hereby more effectually fed in the assurance of eternall Life, then Bread and Wine can nourish his Body to this temporall life. There must bee therefore (if necessity in the Sacrament, both the outward signes to be visibly seene with the Eyes of

the

the Body, and the Body and Bloud of Christ, to bee spiritually discerned with the Eye of Faith. But the forme, how the Holy Ghost makes the Body of Christ being absent from us in place, to bee present with us by our union, Saint Paul termes a great *Mysterie*; such as our understanding cannot worthily comprehend. The Sacramentall Bread, and Wine therefore are not bare signifying Signes, but such as wherewith Christ doth indeed exhibite, & give to every worthy Receiver, \* not onely his Divine vertue and efficacy; but also his very Body, and Bloud, as verily as he gave to his Disciples the Holy Ghost, by the signe of his sacred Breat<sup>h</sup>; or health to the diseased, by the Word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible then the exquisitest comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that Blessed Bread, which beeing eaten, opened the eyes of the

a *Ema.*

Ep. 5. 32.

\*Ego tunc  
nos demum  
participa-  
ri Christi  
bonis ag-  
nosco, post  
quam  
Christum  
ipsum ob-  
tinemus.  
Obtinetur  
non tamen  
quum pro  
nobis fu-  
erit  
se victi-  
mam ere-  
dimus:  
sed dum in  
nobis ha-  
bitat, dum  
ejus sumus  
membra,  
ex carne  
ejus dum  
in vitam  
denique et  
substanti-  
am (utili-  
loquer) (in  
ipso coa-  
lescimus.  
Cal. Ibi.

a Luk. 24

30, 31.

b 1 Cor.

12, 13.

c 1 Sam.

14, 27.

d Judg. 7.

13.

e 1 King.

18, 6, 7.

f Psa. 78.

24, 25.

Num. 16.

35.

g John 6.

32, 39.

50.

h John 6.

51, 58

Joh. 6.

34.

<sup>a</sup> *Emanites* that they *knew Christ*. This is that *Lordly Cup* by which <sup>b</sup> *wee are all made to drinke into one Spirit*. This is that *Rocke*, *flowing with chony*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the *mouth of Faith*. This is that <sup>d</sup> *Barley Loafe*, which *tumbling from above*, strikes downe the *Tents of the Midi unites* of infernall darkeneste. *Elias Angelicall Cake*, and *water* preserved him forty dayes in *Horeb*: and <sup>e</sup> *Manna* (*Angels food*) fed the *Israelites* forty yeares in the *Wildernesse*: but this is that <sup>g</sup> *true Bread of life*, and heavenly *Manna*, which if we shall *duely eate*, will nourish our *Soules for ever unto life eternall*. How should then our *Soules* make unto *Christ* that request from a *spirituall desire*, which the *Capernaites* did from a *Carnall motion*? *Lord, evermore give us this Bread*.

*The fifth End of the Lords  
Supper.*

5. To bee an assured pledge unto

us of our Resurrection. This Resurrection of a Christian is two fold. First, the <sup>a</sup> spirituall Resurrection of our Soules, in this life, from the death of sinne, called the first resurrection: because that by the Trumpet voyce of Christ, in the preaching of the Gospel wee are raised from the death of sinne, to the life of grace: <sup>b</sup> Blessed and holy is hee (saith Saint Iohn) who hath part in the first resurrection: for on such, the second death hath no power. The \* Lords Supper is both a meane and a pledge unto us, of this spirituall, and first Resurrection. \* He that eateth mee, even hee shall live by me. And then are wee fit guests to sit at the Table with Christ: when like Lazarus, wee are raised from the death of sinne, to newnesse of life.

The truth of this first Resurrection will appeare by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Pietie; thy heart answereth

a Joh. 5.  
25.  
Rom. 6.  
4, 5, 12.

b Apoc.  
20. 6.

\* Hinc apud priscos Sacramentum baptismi appellatur Salus, Sacramentum vero Dominici corporis, Vita.

Aug. lib. 1 de peccatorum meritis, cap. 14.

c Joh. 6.  
57

d Joh. 17

1 Sam. 3.

Psa. 108.

1.

Act. 9.9.

swereth, with Samuel: *Here I am, speake Lord for thy servant heareth.* And with David, *O God, my heart is ready.* And with Paul, Lord, *What wilt thou have me to doe?* Then surely thou art raised from the death of sinne, and hast thy part in the *first resurrection*; but if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawne, as it were, against thy will, to doe the workes of Piety, &c. then surely thou hast *but a name that thou livest, but thou art dead*; as Christ told the *Angel of the Church of Sardis*, and thy soule is but as salt to keepe thy body from stinking.

Apo. 3.1.

Secondly, the *corporall resurrection* of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death. *He that eateth my flesh, and drinketh my bloud, hath eternall life, and I will raise him up at the last day.*

\* Joh. 6.

54.

For this Sacrament<sup>a</sup> signifieth, and  
sealeth

fealeth unto us, that *Christ dyed* and  
*rose againe* for us, and that his <sup>b</sup> *flesh*  
*quickneth* and *nourisheth* us unto e-  
 ternall life, and that therefore our  
 bodies shall surely bee raised, to e-  
 ternall life at the last day. For see-  
 ing our *head* is risen, all the *members*  
 of the body shall likewise surely rise  
 againe. For how can those bodies  
 which (being the *weapons of righ-*  
*teousnesse*, Rom. 16. 13. *Temples of*  
*the Holy Ghost*, 1 Cor. 6. 19. and  
*Members of Christ*) have beene  
 \* *fed* and *nourished* with the *Body*  
 and *Bloud* of the *Lord of life*; but  
 be raised up againe at the last day?  
 And this is the cause that the  
 bodyes of the Saints, being dead,  
 are so reverently buried and laid  
 to sleepe in the *L O R D*. And

Synod. Eph. directa fide ad Reginas Vivificat. 1 ratio-  
 ne meriti obedientie, quia Christi caro pro credentibus  
 oblata fuit in sacrificium. 2 ratione copulationis nostre  
 cum Christo, quia non possumus ad Deum vitam fontem per-  
 tingere, nisi carnis illa Christi mediante, & quatenus car-  
 nis illi quasi membra sumus insiti. Caro non prodest Ioh. 6  
 63. carnalis opinio non conveniens cum mysterio mandu-  
 cationis carnis Christi. \* Quo modo negant carnem ca-  
 pacem esse resurrectionis que sanguine & corpore Christi  
 nutritur? Iren. lib. 4. cap. 34.

<sup>b</sup> Hinc pa-  
 nis & vi-  
 num a ve-  
 teribus no-  
 minantur  
 symbola re-  
 surrectio-  
 nis Con.  
 Nicen.  
 Ioh. 6. 51.  
 Caro Chri-  
 sti non in  
 sese, sed in  
 verbo ipsi  
 hypostati-  
 ce unito  
 vivifica-  
 est: Cyr.  
 in Ioh. 10  
 13. Et  
 quia est  
 rep a ca-  
 ro verbi  
 cuncta vi-  
 vificantis.

their



\* *Isai. 16.*  
19.20.

\* *Christi*  
*resurrectio*  
*in qua no-*  
*stra inni-*  
*titur; o-*  
*mnis re-*  
*surrectio-*  
*nis Fide-*  
*jussor est.*  
Theod.  
a. *Exortu-*  
*um esse*  
*christum*  
*etiam Pa-*  
*gani cre-*  
*dunt: re-*  
*surrexiße*  
*verò pro-*  
*pria Fides*  
*est Christi-*  
*anorum.*

Aug. l. 19.

contra. Faust. cap. 19. *Tota fiducia Christianorum est*  
*resurrectio mortuorum.* Tert. lib. 5. de resurrect. Carn.  
\* *νόμος ἀρίστος, ἐπὶ δὲ αὐτοῦ ἀρίστος.*

their buriall places are termed the  
\* *beds*, and *dormitories* of the *Saints*.  
The Reprobates shall arise at the  
last day; but by the Almighty pow-  
er of Christ, as hee is *Judge*, bring-  
ing them as malefactors out of  
the Goale, to receive their sen-  
tence, and deserved execution:  
but the Elect shall arise by vertue  
of *Christs Resurrection*, and of the  
Communion which they have  
with him, as with their *Head*. And  
his resurrection is the \* *cause*, & *as-*  
*surance* of ours. The \* *Resurrection*  
of Christ, is a Christians peculiar  
faith: the *Resurrection* of the dead,  
is the *Child of Gods* chiefest con-  
fidence. Therefore Christians in  
the Primitive Church, were wont  
to salute one another in the mor-  
ning with these Phrases: \* *The*  
*Lord is risen*: and the other would  
answer; *True, the Lord is risen in-*  
*deed.*

The sixth End of the Lords  
Supper.

6. To seale unto us the assurance of everlasting life. Oh what more wished or beloved, then life? Or what doe all men naturally more either feare or abhorre then death? Yet is this first death nothing, if it be compared with the second death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to bee assured of eternall life, prepare thy selfe to bee a worthy receiver of this blessed Sacrament. For our Saviour assureth us. That if any man eat of this bread, hee shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world. He therefore who duly eateth of this holy Sacrament; may truly say, not onely *Credo vitam aeternam*, I believe life everlasting: but also, *Edo vitam aeternam*, I eat life everlasting. And indeed this is the true Tree of life, which God hath planted in the midst of the Paradise of the Church;

*Omnium  
terribili-  
um terri-  
bilissimum  
mors, A  
rist.*

Joh. 6. 51

Apo. 2. 7.

Apoc.  
22. 6.

*Milites  
sacramēto  
erant iu-  
rati &  
obstricti  
ad prae-  
standum  
soli impe-  
ratori fi-  
delitatem  
& obedi-  
entiam.*

*Church: And whereof hee hath promised to give every one that overcommeth to eate. And this tree of life, by infinite degrees excelleth the tree of life that grew in the Paradise of Eden: for that had his roote in the earth, this from Heaven; that gave but life to the body, this to the soule; that did but preserve the life of the living, this restoreth life to the dead. The leaves of this Tree heales the Nations of beleevers and it yeelds every moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eate of this Sacrament! at least, once every moneth, taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heale our infirmities, and to confirme our beleefe of life everlasting.*

*Of the seventh End of the  
Lords Supper.*

7. To binde all *Christians*, as it were by an oath of fidelity, to serve the one onely true God; and to admit

admit no other propitiatory sacrifice for sinnes, but that one reall sacrifice which by his death Christ once offered, and by which hee finished the sacrifice of the Law, and effected eternall redemption, and righteousness for all beleivers, And so to remaine for ever a publike marke of profession, to distinguish Christians from all Sects, and false Religions. And seeing that in the Masse there is a strange Christ adored, not hee that was borne of the Virgin Mary: but one that is made of a Wafer-Cake; and that the offering up of this Breaden God is thrust upon the Church, as a propitiatory sacrifice for the Quick, and the Dead: all true Christians upon the danger of wilfull perjurie before the Lord chiefe Justice of Heaven, and Earth, are to detest the Masse, as the idoll of Indignation, which is most derogatory to the all-sufficient world saving merits of Christs Death, and passion. For by receiving the Sacrament of the Lords Supper, wee all sweare that all reall Sacrifices are

are ended by our Lords death and that his *Body*, and *Bloud* once crucified and shed, is the *perpetuall food*, and nourishment of our soules.

2. *How to consider thine owne unworthinesse.*

**A** Man shall best perceive his owne *unworthinesse*, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *every one* of the *Commandments*: remembering that without *repentance*, and *Gods mercie* in Christ, the *curse of God* (containing all the miseries of this life, and everlasting torments in hell fire when this is ended) is due to the breach of the least of Gods *Commandments*. And having taken a *due survey* both of thy *sinnes*, and *miseries*; retire to some secret place,

Deu. 17.  
26.

Gal. 3. 10

place, and there putting thy selfe in the sight of the *Iudge*, as a *guilty malefactor* standing at the Barre to receive his sentence, bowing thy *knees* to the *earth*, smiting thy *breast* with thy *fists*, and bedewing thy *cheekes* with thy *teares*, confesse thy *sinnes*, and humbly aske him *mercy*, and *forgivenessse*, in these, or the like words.

*An humble confession of sinnes, to be made unto God before the receiving of the holy Communion.*

O GOD, and heavenly Father, when I consider the goodness which thou hast ever shewed unto mee, and the wickednesse which I have committed against heaven, and against thee, I am ashamed of my selfe, and confusion seemes to cover my face as a veile; for, which of thy *Commandements* have I not transgressed? O Lord, I stand here guilty of the breach of al  
thyl

Luk. 15.

The first  
Comman-  
dement.

Deu. 6. 5.

Mat. 22.

37, 38.

Lev. 19.

14.

Pfal. 22.

5. 6.

Psa. 38. 8.

The second  
Comman-  
dement.

Deut. 12.

32.

Mat. 19.

9.

Gal. 3. 1.

The third  
Comman-  
dement.

Phi. 2. 10

Eccl. 4. 17

1 Kings

19. 10.

Jer. 5. 2.

Here cō-  
fesse thy  
rash and  
false  
swearing

thy holy Lawes. For the love of my heart hath not so entirely cleaved unto thy Majestie, as to *vaine*, and *earthly* things : I have not *feared* thy *Iudgements* to deterre mee from sinnes, nor *trusted* to thy *promises*, to keepe mee from doubting of my *temporall*, or from *despairing* of mine eternall state. I have made the rule of thy divine worship, to bee *what my minde thought fit*, not *what thy word prescribed* ; finding my heart more prone to remember my *blessed Saviour* in a *painted Picture* of mans *device* : rather then to behold him *crucified* in his *Word*, and *Sacraments* after his owne ordinance. Where I should never use thy *name* (where-  
at *all knees doe bow*) but with *religious reverence*, nor any parte of thy worship, without due *preparation* and *zeale* : I have blasphemously abused thy holy name to *rash* and *customary* oathes : yea, I have used oathes by thy *sacred name*, as false covers of my *filthy* sins. And I have been present at thy service oft-times  
more

more for ceremony then conscience, and to please men more then to please thee my gracious God.

Where I should sanctifie thy Sabbath day, by being present at the publike exercises of the Church, and by meditating privately on the word and workes of God, and by visiting the sicke, and relieving of my poore brethren: alas, I have thought those holy Exercises a burden, because they hindered my vaine sports: yea, I have spent many of thy Sabbaths in my owne prophane pleasures, without being present at any part of thy divine worship.

Where I should have given all due reverence to my Naturall, Ecclesiasticall and Politicke Parents, I have not shewed that measure of dutie, and affection to my Parents, which their care, and kindnesse hath deserved. I have not had thy Ministers in such singular love for their workes sake, as I ought, but I have taunted at their zeale, and hated them because they reprov'd me justly. And I have carried my selfe

con-

The 4.  
Commandment  
Acts 20.  
7.

1 Cor.  
16.2.  
Here cō-  
fesse thy  
travel-  
ling on  
the Sab-  
bath, and  
thy lea-  
ving the  
holy ex-  
ercise, to  
goe to  
sporting  
or feast-  
ing.

The 5.  
Commandment.

1 Thess.  
5.13.  
Gal. 4.15



Here cō-  
fesse thy  
disobedi-  
ence to  
thy Pa-  
rēts, Mi-  
nisters,  
Magi-  
strates,  
Masters  
or Tutors.

*The sixth  
Command-  
ment.*

\* Prov. 19

\* Eph. 4. 1

31.

Mat. 5. 4.

Here cō-  
fesse thy  
hastines  
and fury,  
and if  
thou hast  
been any  
way the  
cause of  
any mans  
death un-  
justly or

cruelly. *The seventh Commandment.* 1 Thes. 4. 3 &c.  
Rom. 6. 13 Here confesse unto God thy secret pol-  
lutions, fornications, or adultery, if Sathan hath so  
far prevailed over thee.

contemptuously against thy *Magi-  
strates* and *Ministers*, though I  
knew that it is *thine ordinance*, that  
I should be obedient unto them.

Where I should bee \* *slow* to  
*wrath*, and \* *ready* to forgive offences,  
and not suffer the *Sunne* to goe  
*downe upon my wrath*, but to doe  
*good for evill*, loving my very ene-  
*mies for thy sake*: I alas, for one sor-  
ry word, have burst out into open  
*rage*, and harbouring thoughts of  
mischiefe in my heart, I have pre-  
ferred to feed on mine owne malice,  
rather then to *eate of thy holy Sup-  
per*.

Where I should keepe my *mind*  
from all *filthy lusts*, and my *Body*  
from all *uncleannesse*: O Lord, I  
have defiled both, and made my  
*heart a Cage* of all impure thoughts  
and my *mind* a very *Stye* of the un-  
cleane Spirit. Yea the *remedy*  
which thou ( Lord ) hast ordained

for

for *incontinency*, could not containe me within the bounds of *Chastity*, for by doting on *beauty*, whose ground is but *dust*, Satan hath bewitched my flesh to lust after *strange* flesh.

Where I should have lived in *uprightnesse*, giving every man his due, being contented with mine *owne* estate, and living conscionably in my *lawfull calling*, should bee ready (according to mine abilitie) to lend and give unto the poore: O Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other *indirect dealings* under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians: yea I have received and suffered *Christ*, where I was trusted many a time, in his *poore members*, to stand *hungry*, *cold* and *naked* at my doore; and *hungry*, *cold*, and *naked* to goe away succourlesse, as hee came: and when the leanness of his *cheekes* pleaded *pity*, the hardness of my *heart* would shew no *compassion*.

The eighth commandment.

Eph. 4. 23

Luk 6. 34

35.

Lev. 25.

35.

Here  
cōfesse, if  
thou hast  
secretly  
stolne, or  
openly  
robbed a-  
ny thing,  
or hast  
detained  
from any  
fatherles  
child that  
which is  
his by  
right.

Y

Wher.

The tenth  
 Commandment  
 Zach. 8. 16  
 Mat. 10.  
 16.  
 1 Cor 13.  
 7.  
 Matt. 1.  
 18, 19.  
 Psa. 50. 20  
 Psa. 15. 3.  
 Here I confe-  
 fesse if  
 thou hast  
 belyed or  
 slandered  
 thy neigh-  
 bour, or  
 not spoken  
 the truth  
 to cleare  
 his inno-  
 cency,  
 when  
 thou wast  
 called  
 thereto.  
 Tit. 1. 12  
 The tenth  
 Commandment  
 Heb. 13. 5  
 1 Tim. 6. 16  
 Phil. 4. 1.  
 12.

Where I should have made con-  
 science to *speake the truth in simpli-*  
*citie*, without any falsehood, *pru-*  
*dently* judging aright, and *charitably*  
 construing all things in the best  
 part; and should have defended the  
 good name and *credit* of my neigh-  
 bour: alas (vile wretch that I am!)  
 I have belyed and *slandered* my fel-  
 low brother, and as soone as I *heard*  
 an ill report, I made my *tongue* the  
*instrument* of the *Diveell*, to bla-  
 zen that abroad unto others, be-  
 fore I knew the truth of it my  
 selfe, I was so farre from speaking  
 a good word, in defence of his good  
 name, that it tickled my heart in  
 secret to heare one that I envied, to  
 bee taxed with such a blemish;  
 though I knew that otherwise the  
 graces of God shine in him in a-  
 bundant measure. I made *jests* of  
*officious*, and *advantage* of *perniti-*  
*ous* lyes: herein shewing my selfe  
 a right *Cretian*, rather then an up-  
 right *Christian*.

And lastly (O Lord) where I  
 should haue rested *fully contented*  
 with

with that *portion* which thy Ma-  
 jestie thought meetest to bestow  
 upon me in this *Pilgrimage*; and re-  
 joyced in *another's* good as in mine  
*owne*: alas, my life hath beene no-  
 thing else but a *greedy lusting* after  
 this neighbours *house*, & that neigh-  
 bours *land*: yea, secretly wishing  
 such a man dead, that I might have  
 his *living* or *office*, coveting rather  
 those things which thou hast be-  
 stowed on *another*, then being  
 thankfull for that which thou hast  
 given unto my selfe. Thus I, O Lord  
 who am a *carnall sinner*, and *seld*  
*under sinne*, have transgressed all  
 thy holy & spirituall Commande-  
 ments, from the *first* to the *last*,  
 from the *greatest* unto the *least*, and  
 here I stand guilty before thy judg-  
 ment seat, of all the breaches of  
 all thy lawes, and therefore lyable to  
 thy *curse*, and to all the miseries that  
*Iustice* can powre forth upon so  
*curst* a creature. And whither  
 shall I goe for deliverance from  
 this miserie? *Angels* blush at  
 my rebellion, and will not help

Heb. 4.

Psa. 130.

1.

Iob 13.

12.

Jonas 2.

2.

me: *Men* are guiltie of the like transgression and cannot help themselves. Shall I then despaire with *Cain*, or make away my selfe with *Indas*? No Lord: for that were but to end the miseries of this life; and to begin the endlesse torments of hell: I will rather appeale to thy *Throne of grace*, where mercie *raignes* to pardon *abounding* sinnes, and out of the *depth* of my *miseries*, I will cry with *David*, for the *depth* of thy *mercies*. *Though thou shouldest kill mee with afflictions*, yet will I, like *Iob*, put my trust in thee. *Though thou shouldest drowne mee in the Sea of thy displeasure*, with *Jonas*, yet will I catch such hold on thy *Mercy*, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast mee into the *bowels* of *Hell*, as *Jonas* into the *Belly* of the *Whole*: yet from thence would I cry unto thee; O *God the Father of Heaven*, O *Iesus Christ the Redeemer of the World*, O *Holy Ghost my Sanctifier*, three *Persons*, and one *eternall*

eternall God, haue mercy upon mee a miserable sinner. And seeing the goodnesse of thine owne nature first mooued thee to send thine onely begotten Sonne to dye for my sinnes, that by his death I might be reconciled to thy Majestie; O reject not now my penitent Soule, who being *displeased* with her selfe for sinne, desireth to returne to serve, and *please* thee in newnesse of life; and reach from Heaven thy helping hand to save me thy poore servant who am (like *Peter*) ready to *sinke* in the *Sea* of my sinnes and misery. Wash away the *multitude* of my sinnes, with the *merits* of that *bloud*, which I beleeve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Bloud*; O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seale unto my soule, that by the merits of thy death and passion, all my sinnes are so freely and fully remitted and

Rom 4.  
ult.

forgiven, that the curse and judgments which my finnes have deserved, may never have power either to confound mee in this life, or to condemne mee in the world which is to come. For my stedfast faith is, that *thou hast dyed for my finnes, and risen againe for my justification.* This I beleeve, O Lord help mine *unbelieve.* Worke in mee likewise, I beseech thee, an *unfained Repentance*, that I may heartily *bewaile* my former finnes, and *loath* them, and serve thee henceforth in *newnesse of life*, and greater measure of *holy devotion*: and let my soule never forget the infinite love of so sweet a *Saviour*, that hath laid downe his life to redeeme so vile a *sinner.* And grant, Lord, that having received these seales and pledges of my *Communion* with thee; thou mayest henceforth so dwell by thy *Spirit* in mee, and I so live by *Faith* in thee, that I may carefully walke all the dayes of my life, in *godlinesse* and *piety* towards thee, and in *Christian love* and *charity*

rity towards all my Neighbours :  
that living in thy feare I may dye  
in thy favour, and after death be  
made partaker of eternall life,  
through Iesus Christ, my Lord and  
onely Saviour, *Amen.*

3. *Of the meanes whereby thou  
maiest become a worthy  
Receiver.*

**T**Hese *meanes* are duties of two  
sorts: the former respecting  
God; the latter our Neighbour.  
Those which respect God, are  
three: First, *sound Knowledge*:  
Secondly, *true Faith*: Thirdly, *un-  
fained Repenrance*. That which re-  
specteth our Neighbour, is but one,  
*sincere Charitie*.

1. *Of sound Knowledge, re-  
quisite in a worthy Com-  
municant.*

*Sound Knowledge*, is a *sanctified  
understanding of the first Principles  
of Religion*. As first of the Trinity  
of Persons in the Vnitie of the God-  
head. Secondly, of the Creation of  
Y 4 Man

Heb. 6 1, 2

Ioh. 17. 3

1 Tim. 2. 4

2 Cor. 12

29.

2 Cor. 13



*Man, and his Fall. Thirdly, of the Curse and misery due to sinne. Fourthly, of the Natures and Offices of Christ & redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us. For as an house cannot be built, unlesse the foundation bee first laid; no more can Religion stand, unlesse it be first grounded upon the certaine knowledge of Gods Word. Secondly, if we know not Gods Will, we can neither beleieve nor doe thesame. For as worldly busineses cannot bee done but by them who have skill therein, so without knowledge must men be much more ignorant in divine and spirituall matters. And yet in temporall things a man may doe much by the light of nature: but in religious mysteries, the more we relye upon naturall reason, the further we are from comprehending spirituall truth. Which discovers the fearefull estate of those who receive without knowledg, and the more fearefull estate of those Pastors who*

1 Cor. 2.

14.

Rom. 8.7

who minister unto them without  
Catechising.

2. Of sincere Faith, required  
to make a worthy Com-  
municant.

*Sincere Faith* is not a bare know-  
ledge of the Scriptures, and first  
grounds of Religion, ( for that di-  
vels and *Reprobates* have in an ex-  
cellent measure, and doe beleieve it  
and tremble ) but a true perswasion,  
as of all those things whatsoever the  
Lord hath revealed in his Word: so  
also a particular application unto a  
mans owne soule, of all the promises  
of mercie which God hath made in  
Christ to all beleieving sinners. And  
consequently, that Christ and all his  
merits doe belong unto him as well as  
to any other. For first, if wee have  
not the righteousness of Faith, the  
Sacrament seales nothing unto us;  
and every man in the Lords Supper  
receiveth so much as he beleeveth.  
Secondly, because that without  
Faith we communicating on earth  
cannot apprehend Christ in Heaven.  
For as hee dwelleth in us by Faith, so

Jam. 3.  
19.  
Heb. 4. 2.

Rom. 4.  
11.

Eph. 3. 17

by faith wee must likewise eat him. Thirdly, because that *without faith* we cannot be perswaded in our consciences, that our receiving is *acceptable unto God*.

3. Of unfained repentance requisite for a true Communicant.

*True repentance is a holy change of the minde, when upon the feeling sight of Gods mercy, and of a mans owne misery, hee turneth from all his knowne and secret sinnes, to serve God in holinesse and righteousness all the rest of his dayes.* For as hee that is gluttoned with *meat*, is not apt to eate *bread*: so hee that is stuffed with *sinnes*, is not fit to receive *Christ*. And a conscience defiled with wilfull filthinesse, makes the use of all *holy things unholy* unto us. Our sacrificed spotlesse Passeover cannot be eaten with the fowre leaven of malice and wickednesse, saith *Paul*, *1 Cor. 5. 8*. Neither can the old bottles of our corrupt and impure consciences, retaine the new Wine of Christs precious bloud, as our Saviour

Hcb. 11.

5.

Rom. 14.

23.

Isa. 55. 7.

Ezc. 33.

11.

Act. 26.

29.

Act. 3. 19

Luke 2.

74, 75.

Hcb. 2.

13, 14.

Tr. 1. 15

Saviour faith, *Mar. 2. 22.* We must therefore truly repent, if wee wil be worthy partakers.

4. *The duty to be performed in respect of our Neighbour, is Charitie.*

*Charitie is a heartie forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words and deeds, as oft as we meet, and occasion is offered. For first without love to our neighbour, no sacrifice is acceptable unto God. Secondly, because one chiefe end wherefore the Lords Supper was ordained is, to confirme Christians love one towards another. Thirdly, no man can assure himselfe that his owne sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the first sort of duties which we are to performe before we come to the Lords Table, called Preparation.*

*Matt. 5.  
23, 24.*

*Ioh. 13  
14, 34  
35.*

*Mat. 6. 12  
14, 15 and  
18, 25.*

2. Of

2. Of the second sort of duties which a worthy Communicant is to performe at the receiving of the Lords Supper, called Meditation.

**T**His Exercise of spirituall Meditation consists in divers points.

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy selfe how thou art invited by Christ to be a Guest at his holy Table, and how lovingly hee inviteth thee; *Hoe, every one that thirsteth, come yee to the waters of life, &c. Come, buy Wine and Milke, without money, and without price: eat yee that which is good, let your soule delight it selfe in fattenesse. Take yee, eat yee: This is my body, which was broken for you; drinke yee all of this: for this is my bloud which was shed for the remission of your sinnes. What greater honour can be vouchsafed then to bee admitted to sit at the Lords owne Table?*

Mat 22.  
1 Pet. 1.  
Isa. 55.  
1, 2.

Mat 26.  
26, 27.  
28. &c.

Table? What *better fare* can be afforded, then to feed on the *Lords owne Body and Bloud*? If *David* thought it to be the *greatest favour* that he could shew unto good *Barzillai*, for all the kinnesle that hee shewed unto him in his troubles, to offer him, that he should feed with him at his owne Table in *Ierusalem*; how much *greater favour* ought we to account it, when *Christ* doth indeed feed us in the Church at his owne Table, and that with his owne most holy Body and Bloud?

2 Sam.  
33.

Secondly, as *Abraham*, when he went up to the Mount, to sacrifice *Isaac* his Sonne, left his servants beneath in the Valley: so when thou comest to the spirituall Sacrifice of the *Lords Supper*, lay aside all earthly thoughts and cogitations, that thou maiest wholly contemplate of *Christ*, and offer up thy Soule unto him, who sacrificed both his Soule and Body for thee.

Gen. 22.  
5.

Thirdly, meditate with thy selfe how precious and venerable is the  
Body

Body and *Bloud* of the *Sonne of God*, who is the Ruler of Heaven and Earth, the Lord at whose beck the *Angels* tremble, and by whom both the *quick* and *dead* shall be judged at the last day, and thou among the rest. And how that it is hee, who having beene *cruised* for thy *sinnes*, offereth now to be received by faith into thy soule. On the other side, consider how sinfull a *Creature* thou art: how altogether *unworthy* of so holy a *Guest*: how ill *deserving* to taste of such *sacred* foode, having beene *conceived* in *filthinesse*, and wallowing ever since in the mire of *Iniquity*: bearing the Name of a *Christian*, but doing the *works* of the *divell*; adorning Christ with an \* *Ave Rex* in thy mouth, but *spitting Oathes* in his face, and *cruisifying* him anew with thy *gracelesse* actions.

\* Haile  
King.

Fourthly, ponder then with what face darest thou offer to touch so holy a Body with such defiled hands? or to *drink* such *precious* Bloud with so lewd and lying a mouth?

mouth? or to lodge so blessed a Guest in so *uncleane* a stable? for if the *Bethshemites* were slaine, for but looking irreverently into the *Arke of the Old Testament*, what Iudgement mayest thou justly expect, who with such impure eyes and heart, are come to see and receive the *Arke of the New Testament*, in which dwelleth *all the fulnesse of the God-head bodily*?

Col. 1. 3.  
9.

2 Sam 6

If *Vzz* for but *touching* (though not without *zeale*) the *Arke of the Covenant*, was *stricken* with *suddaine death*: what *stroke of Divine Iudgement* mayest thou not feare, that so *rudely* with *uncleane hands*, dost presume to handle the *Arke of the eternall Testament*, wherein are hid all the *treasures of wisdom and knowledge*?

If *Iohn Baptist* (the holiest man that was born of a woman) thought himselfe *unworthy* to beare his shoes; O Lord, how unworthy is such a *prophane wretch*, as thou art, to eate his *Holy Flesh*, and to drinke his *precious bloud*?

Mat. 3. 11

If



If the blessed Apostle Saint Peter, seeing but a *glimpse* of Christs Almighty Power, thought himselfe *unworthy* to stand in the same boat with him; how *unworthy* art thou to sit with Christ at the same Table, where thou maist behold the infiniteness of his Grace and Mercie displayed?

Mat. 8. 8.

If the Centurion thought that the *roofof his house* was not worthy to harbour so divine a Guest, what room can there be fit under thy ribs, for Christs holinesse to dwell in?

If the *Bloud issued* sick woman feared to touch the *Hemme of his Garment*; how shouldest thou tremble to eate his flesh, and to drinke his all healing bloud?

Yet if thou comest *humblly*, in Faith, Repentance, and Charitie, abhorring thy finnes past, and purposing unfainedly to amend thy life henceforth, let not thy former finnes affright thee; for they shall never be laid unto thy charge: and this Sacrament shall seale unto thy

thy soule, that all thy finnes and the *Iudgements* due unto them, are fully pardoned, and cleane washed away by the *bloud* of *Christ*. For, this Sacrament was not ordained for them who are *perfect*; but to help *penitent* sinners unto *perfecti-*  
*on*. *Christ* came, not to call the *righteous*, but *sinners* to *Repentance*. And he saith, that *the whole* need not the *Physician*, but *they that are sicke*. *Those* hath *Christ* called; and when they came, *them* hath he ever helped. Witnesse the whole Gospel, which testifieth that not *one* sinner, who came to *Christ* for *mercy* went e-  
 ver away without his errand. Bathe thou likewise, thy *sicke* soule in this *Fountaine* of *Christs* *bloud*: and doubtlesse according to his *pro-*  
*mise* *Zach.* 13. 1. thou shalt be healed of all thy *finnes* and *unclean-*  
*ness*. Not *sinners* therefore, but they who are *unwilling* to *repent* of their *finnes*, are debarred this Sa-  
 crament.

Fiftly, meditate, that *Christ* left his Sacrament unto us as the  
 chiefe

Mat. 9.

12. 13.

Mat. 11.

28.

*chiefe token and pledge of his love: not when wee would have made him a King, Ioh. 6. 15. (which might have seemed a requitall of kindnesse) but when Iudas, and the High Priests were conspiring his death, (therefore wholly of his meere favour.) When Nathan would shew David how entirely the poore man loved his sheepe that was killed by the rich man: he gave her (saith hee) to eat of his owne morsels, and of his owne cup to drinke, 2 Sam. 12. 3. and must not then the love of Christ to his Church be unspeakable, when hee gives her his owne flesh to eat, and his owne blood to drinke, for her spirituall and eternall nourishment? If then there be any love in thine heart, take the Cup of Salvation into thy hand, and pledge his love with love againe, Psal. 116. 11.*

Sixthly, when the Ministers beginne the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever, and settle thy

thy meditations onely upon those holy *actions* and *rites*, which according to *Christs institution*, are used in and about the holy Sacrament : For it hath pleased God ( considering our weakenesse ) to appoint those rites as meanes the better to lift up our mindes to the serious contemplation of his *heavenly graces*.

When therefore thou seest the Minister putting apart *Bread* and *Wine* on the *Lords Table*; and consecrating them by *Prayers*, and the rehearfall of *Christs institution*, to bee a holy Sacrament of the blessed *Body* and *Bloud* of *Christ*; then meditate, how God the Father, of his *meere love* to mankinde, set apart, and sealed his onely begotten Sonne, to bee the all-sufficient meanes, and onely Mediator, to redeeme us from sinne, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister breake the *Bread*, being blessed; thou must meditate, that *Iesus Christ*

*Christ* the eternall Sonne of God was put to death, and his blessed soule and body ( with the sence of Gods anger broken asunder for thy sinnes; as verily as thou now seest the holy Sacrament to be broken before thine eyes : and withall call to mind the *hainousnesse* of thy sins, and the *greatnesse* of Gods hatred against the same, seeing Gods *Iustice* could not bee satisfied but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it ; then meditate, *That the King* ( who is the Master of the Feast ) *stands at the Table, to see his Guests*; and looketh upon thee, whether thou hast on thee thy *Wedding Garment*. Think also, that all the holy <sup>a</sup> *Angels* that attend upon the *Elect* in the Church, and <sup>b</sup> doe desire to behold the celebration of these holy *Mysteries*, doe observe thy reverence and behaviour. Let thy soule therefore, whilest the Minister bringeth the Sacrament, &

Mar. 22.

11.

This wedding Garment is righteousness and true holines.

Apo. 20.

8.

Eph. 4.

24.

<sup>a</sup> 1 Cor.

11. 10.

Eph. 5.

ult.

<sup>b</sup> 1 Pet.

11.

unt o

unto thee, offer this, or the like  
short Soliloquie unto Christ.

*A sweet Soliloquie to be said  
betwixt the Consecration,  
and receiving of the  
Sacrament.*

**I** S it true indeed, that God will dwell  
on earth? Beheld the Heaven, and  
the Heaven of Heavens are not able to  
containe thee: how much more unable  
is the soule of such a sinfull Caitiffe as  
I am to receive thee?

But seeing it is thy blessed plea-  
sur to come thus to <sup>a</sup> sup with mee,  
and to <sup>b</sup> dwell in mee: I cannot  
for joy but burst out and say, *What  
is man that thou art mindfull of  
him, and the Sonne of Man, that  
thou so regardest him?* What fa-  
vour so ever thou vouchsafest mee  
in the abundance of thy Grace, I  
will freely confesse what I am in  
the wretchednesse of my Nature.  
I am in a word, a carnall Creature,  
whose very soule is <sup>c</sup> sold under  
sinne

<sup>1</sup> King.  
8. 27.

<sup>a</sup> Apoc. 3  
20.  
<sup>b</sup> Joh. 14.  
13.

<sup>c</sup> Rom. 7.  
14

d Ver. 24

e Matth.

9.13.

Mat. 11.

2.

*sinne* : a wretched man, compassed about with <sup>d</sup> a body of death. Yet Lord, seeing thou <sup>e</sup> callest, here I come; and seeing thou callest *sinners*, I have thrust my selfe in among the rest; and seeing thou callest all with their *heaviest loades*, I see no reason why I should stay behind. O Lord, I am *sicke*, and whither should I goe, but unto thee the *Physitian* of my Soule? Thou hast cured *many*, but never diddest thou meete with a more miserable patient: for I am more *leprous* then *Gehazi*, more *uncleane* then *Magdalen*, more *blinde* in Soule, then *Bartimeus* was in Bodie; for I have lived all this while, and never seene the *true light* of thy Word. My *soule* runnes with a greater *fluxe* of *sinne*, then was the *Hemoroisse* issue of *bloud*. *Mephibosheth* was not more *lame* to goe, then my soule is to walke after thee in love. *Ieroboams Arme* was not more *withered* to strike the *Prophet*, then my *hand* is *maymed* to releve the *poore*. Cure mee, O Lord,

Lord, and thou shalt doe as great a worke as in curing *them all*. And though I have *all* their *sinnes* and *sores*; yet Lord, so *abundant* is thy *grace*, so *great* is thy *skill*, *that if thou wilt*, thou canst with a word forgive the *one*, and heale the *other*: And why should I doubt of thy *good will*; when to save me, will cost thee now but one *loving smile*; who diddest shew thy selfe so *willing* to redeeme mee, though it should cost thee *all thy heart blood*: and now offerest so graciously unto mee the *assured pledge* of my redemption, by thy *blood*? *Who am I, O Lord God?* and what is my merit, that thou hast bought mee with so *deare a price*? It is meerely thy *mercy*; & *I, O Lord, am not worthy the least of all thy mercies*: much lesse to bee a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercy*, that ever thou didst bestow upon those *sonnes of men* whom thou *lovest*. How might I in respect of *mine owne unworthinesse*, cry out for feare at the sight of

2 Sam. 7.  
11.

Gen. 3. 2.  
10.



1 Sam 5.  
7.

Ma 28.5

Luke 2,  
44-45.

Mat. 8.8.

of thy *holy Sacrament*, as the *Philistins* did, when they saw the *Arke of God* come into the assembly? *Woe now unto mee a sinner*; but that thy *Angel* doth comfort me, as hee did the woman: *Fear thou not, for I know that thou seekest Iesus which was crucified*. It is thou indeed that my soule seeketh after: And heere thou offerest thy selfe unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her selfe so much honoured at thy presence in the wombe of thy blessed *Mother*, that the *Babe* sprang in her belly for joy; how should my soule leape within mee for joy, now that thou comest by thy *holy Sacrament*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himselfe* should come thus to visite mee! Indeed Lord, I confesse with the faithfull *Centurion*, that *I am not worthy that thou shouldest come under my roofe*: and that if thou didst  
but

but speake the word onely, my soule should be saved: yet seeing it hath pleased the riches of thy grace, for the better strēgthning of my weaknesse, to seale thy mercy unto me, by thy visible signe, as well as by thy visible word; in all thankfull humility my soule speakes unto thee with the blessed Virgin: Behold the handmaid of the Lord, be it unto mee according to thy Word. Knocke thou, Lord, by thy Word and Sacraments at the doore of my heart, and I will, like the Publican, with both my fists, knocke at my breast, as fast as I can, that thou maist enter in: and if the doore will not open fast enough, breake it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zacheus* to acknowledge, that *this day salvation is come into mine house*. And cast out of mee whatsoever shall be offensive unto thee; for I resigne the whole possession of my heart unto thy sacred Majesty, intreating that

Luk.i.38  
Apoc.3.  
20.  
Luk.18.  
23.

Luk.19.  
9.

*I may not live henceforth, but that thou maiest live in me, speake in me, walke in me : and so to governe mee by thy spirit, that nothing may bee pleasing unto mee, but that which is acceptable unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdome of glory. Grant this, O Lord Iesus, for the merits of thy death and bloud-shedding, Amen.*

When the Minister bringeth towards thee the *Bread* thus blessed and broken ; and offering it unto thee, bids thee, *Take eate, &c.* then meditate that *Christ himselfe* commeth unto thee, and both offereth, and giveth indeed unto thy faith, his very *Body and Bloud*, with all the merits of his death and passion, to feed thy Soule unto eternall life : as surely as the Minister offereth and giveth the outward signe that feede thy body unto this temporall life. The *Bread of the Lord* is given by the Minister, but the *Bread which is the*

the Lord is given by Christ himselfe.

When thou takest the Bread at the Ministers hand to eate it, then rowze up thy soule to apprehend Christ by Faith, and to apply his merits to heale thy miseries. Embrace him as sweetly with thy faith in the Sacrament, as ever Simeon hugged him with his armes in his swadling clouts.

Sacra-  
mentum  
requirit  
sacram  
entum.

As thou eatest the Bread, imagine that thou seest Christ hanging upon the Crosse, and by his unspeakable torments, fully satisfying Gods Iustice for thy sinnes: and strive to bee as verily partaker of the spirituall grace, as of the Elementall signes. For, the truth is not absent from the Signe, neither doth Christ deceive, when hee saith, *This is my Body*: but hee giveth himselfe indeed to every soule that spiritually receives him by Faith. For as ours is the same Supper which Christ administred: so is the same Christ verily present at his owne Supper, not by any

\* Christ calls it his body, not the signe of his body, because this Sacramēt was instituted, not onely to signifie, but also to communicate the spiritual graces that they represent: and by

*Papall* \* Transubstantiation, but by a *Sacramentall Participation*, whereby hee doth truely feede the faithfull unto eternall life: not by *coming downe* out of heaven unto thee, but by *lifting* thee up from the earth unto *him*. According to that old saying, *Sursum corda*, lift vp your hearts: And, *where the carrosse is, thither will the Eagles resort*, Matth. 24.

When thou see'st the *Wine* brought unto thee *apart* from the *bread*, then remember that the *Bloud of Iesus Christ*, was as verily separated from his body upon the *Crosse*, for the remission of thy the signes to draw our mindes to the graces signified, So *Euthymius* in Matth. 19. *Non dixit dominus, Hac sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, qua proposita sunt. aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibaturi illum sanguinem quem fusi sunt, qui me crucifigunt. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos*, August. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first institution; no more doe we in the reiteration of the same Supper.

finnes:

finnes : And that this is the *seale of the new Covenant*, which God hath made to *forgive all the sinnes of all penitent sinners that beleeve in the merits of his blood-shedding*. For the Wine is not a Sacrament of *Christs blood contained in his veines* : but as it was *shed out of his Body upon the Crosse for the remission of the sinnes of all that beleeve in him.*

Mat. 26.  
28.

As thou drinkest the Wine and powrest it out of the *Cup* into thy *Stomacke*, meditate and beleeve, that by the merits of that *Bloud*, which Christ shed upon the *Crosse* : all thy sinnes are as *verily forgiven*, as thou hast now *drunke* this *Sacramentall Wine*, and hast it in thy *stomacke*. And in the *instant* of drinking, settle thy meditation upon Christ, as hee hanged upon the *Crosse* : as it like *Mary and Iohn*, thou didst see him *nayled*, and his *Bloud running downe his blessed side* out of that *gastly wound*, which the *Speare* made in his *innocent heart*,

Z 3

wishing

\* If remission of finnes and eternall life had been appropriated to the drinking of the reall blood, doubtlesse *Iohn* and *Mary* would have made meanes to have drunk it: But *Iohn* ascribes the vertue to beleeving that it was shed.  
1 Cor.  
12 13.

wishing thy mouth closed to his side, that thou mightest receive that precious *Bloud* before it fell to the dusty earth. And yet the actual drinking of that reall *Bloud* with thy mouth would bee nothing so \* effectuell, as this Sacramentall drinking of that blood spiritually by Faith. For one of the *Souldiers* might have drunke that, and beene still a reprobate: but whosoever drinketh it spiritually by Faith in the Sacrament, shall surely have the Remission of his finnes, and life everlasting.

As thou feelest the Sacramentall Wine which thou hast drunke, warming thy cold stomacke: so endeavour to feele the Holy Ghost cherishing thy soule in the joyfull assurance of the forgivenesse of all thy finnes, by the merits of the blood of Christ. And to this end God giveth every faithfull soule, together with the Sacramentall Bloud, the Holy Ghost to drinke. We are all made to drinke into one Spirit. And so lift up thy

thy mind from the contemplation of Chriſt, as he was crucified upon the Croſſe, to conſider how hee now ſits in glory at the right hand of his Father, making interceſſion for thee, by preſenting to his Father the unvaluable merits of his death, which he once ſuffered for thee, to appeaſe his Juſtice for the finnes which thou doeſt daily commit againſt him.

After thou haſt eaten and drunke both the Bread and Wine; labour that as thoſe Sacramentall Signes doe turne to the nourishment of thy body, and by the digeſtion of heate become one with thy ſubſtance: ſo by the operation of Faith, and the Holy Ghoſt, thou mayſt become one with Chriſt, and Chriſt with thee: and ſo mayſt feele thy Communion with Chriſt confirmed and increaſed daily more and more. That as it is unpoſſible to ſeparate the Bread and Wine digeſted into the blood and ſubſtance of thy body: ſo it may bee more

Z 4

unpoſſ-

Rom.8.

34.

Heb.7.

25.

Heb.9

24.

1 Cor.10

17.

Vnus eſt  
panis com-  
muni no-  
tione Sa-  
cramen,  
non aſtem  
necceſſario  
unus mi-  
m 10.



unpossible to part *Christ* from thy *Soule*, or thy *Soule* from *Christ*.

Lastly, as the Bread of the Sacrament, though conected of many graines, yet makes but one Bread: so must thou remember, that though all the faithfull are many: yet are they all but one *Mysticall Body*, whereof *Christ* is Head. And therefore thou must love every Christian as thy selfe, and a member of thy body.

Thus farre of the duties to bee done at the receiving. of the holy Sacrament, called *Meditation*.

3. Of the duties which wee are to performe after receiving of the holy Communion, called *Action*, or *Practice*.

THE dutie which we are to performe after the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all

all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: First, such as wee are to performe in the *Church*: or else, after that wee are gone *home*.

Those that wee are to performe in the *Church*, are either *severall* from our owne *soules*: or else, *joyntly* with the *Congregation*.

The severall duties which thou must performe from thine *owne Soule*, are three: First, thou must be carefull (that forasmuch as Christ now *dwelleth* in thee, therefore) to *entertaine* him in a *cleave heart*, and with *pure affections*, for, the *most Holy* will bee *holy* with the *holy*; for if *Ioseph* of *Arimathea* when hee had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a new *Tombe*, how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his *Roomes* with the *odo-*

Pl. 13. 16.

Sancta  
non nisi  
sanctis &  
sanctis

*riferous Incense of Prayers, and all pure affections? If God required Moses to provide a Pot of pure Gold to keepe the Manna that fell in the Wildernesse: what a pure heart shouldest thou provide to receive this divine Manna that is come down from heaven?*

Luk. 2.  
46.

And as thou camest *sorrowing* like *Ioseph* and *Mary*, to seeke *Christ* in the *Temple*, so now having there found him in the *middest* of his *Word*, and *Sacraments*, bee carefull with joy to carry him *home* with thee, as they did.

Luk. 15.  
6.

And if the man that found but *his lost sheepe*, *rejoyced* so much, how canst thou having found the *Saviour of the World*, but *rejoyce much more?*

Secondly, thou must offer the *Sacrifice* of a *private thanksgiving* unto God for this inestimable grace and mercy: for as this action is *common* unto the *whole Church*: so is it *applied* *particular-ly* to *every one* of the *faithfull* in the *Church*, and for this *particular* *mercy*,

mercy, every soule must joyfully offer up a particular Sacrifice of *Thanksgiving*. For if the *Wise-men* re joyced so much when they saw the *Starre* which conducted them unto Christ; and worshipped him so devoutly when he lay, a *Babe*, in the *Manger*: and offered unto him their *Gold*, *Mirrhe*, and *Frankincense*: how much more shouldest thou rejoyce now that thou hast both *seene* and *received* this *Sacrament*, which guideth thy Soule unto him, where he *sitteth at the right hand of his Father in glory*? And thither lifting up thy heart, adore him and offer up unto him, the *Gold* of a pure faith, the *Myrrhe* of a mortified heart, with this or the like *sweete Incense of Prayer and Thanksgiving*?

*A Prayer to bee said after the receiving of the Communion.*

**W**Hat shall I render unto thee (O blessed Saviour) for all these  *blessings* , which thou hast so graciously bestowed upon my Soule? How can I sufficiently  *thanke*  thee, when I can scarce  *expresse*  them? Where thou mightest have made mee a  *Beast* , thou madest me a  *Man*  after thine  *owne Image* . When by sinne I had lost both  *thine Image* , and  *my selfe* , thou didst renew in mee  *thine Image*  by thy  *Spirit* , and diddest  *redeeme*  my Soule by thy  *blood*  againe: and now thou hast given unto mee thy Seale and pledge of my  *Redemption* ; nay, thou hast given thy selfe unto me, O  *blessed Redeemer* . O what an inestimable  *treasure of riches* , and overflowing  *Fountaine of grace*  hath he got who hath gained thee! No man ever  *touched*  thee by  *faith* , but thou didst  *beale*  him by  *Grace* :  
for

for thou art the *Author* of *Salvation*, the *remedy* of all *evils*, the *medicine* of the *sicke*, the *life* of the *quicke*, and the *resurrection* of the *dead*. Seemed it a small matter unto thee to appoint thy holy *Angels* to attend upon so *vile* a Creature as I am; but that thou wouldest enter thy *selfe* into my *Soule*, there to *preserve*, *nourish* and *cherish* me unto life everlasting?

If the *carkasse* of the *dead Prophet* could revive a *dead man* that touched it; how much more shall the *living Body* of the *Lord* of all *Prophets*, quicken the *faithfull*, in whose heart hee *dwelleth*? And if thou wilt raise my *body* at the *last day* out of the *dust*; how much more wilt thou now *revive* my *Soule* which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *bloud*? O *Lord* what could I more desire, or what couldest thou more bestow upon me, than to give me thy *body* for *meate*, thy *bloud* for *drinke*, and to *lay aowne* thy *Soule* for the price of my *Redemption*?  
Thou

2 Kings  
13. 21.

Thou Lord enduredst the paine, and I doe reape the profit: I received pardon, and thou diddest beare the punishment. Thy teares were my bath, thy wounds my weale, and the injustice done to thee satisfied for the *Iudgement* which was due to me. Thus by thy birth thou art become my *Brother*, by thy death my *ransom*, by thy *mercy* my reward, and by thy *Sacrament* my nourishment. O divine food, by which the *sonnes of men* are transformed into the *sonne of God*! so that *mans nature* dyeth, and *Gods Nature* liveth and ruleth in us. Indeed, all *Creatures* wondred that the *Creator* would be inclosed nine moneths in the *Virgins Wombe*, (though her wombe being replenished with the *Holy Ghost*, was more splendid then the *Starry Firmament*.) But that thou shouldst thus humble thy selfe to dwell for ever in my heart, which thou foundest more uncleane then a *dung-hill*, it is able to make all the *Creatures* in Heaven and Earth to stand amazed.

amazed. But seeing it is thy free grace and meere pleasure thus to enter and to dwell in my heart, I would to God that I had so *pure a heart* as my *heart* could *wish* to entertaine thee. And who is fit to entertaine Christ? or who, though *invited*, would not chuse with *Mary* rather to kneele at thy *feete*, then presume to sit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* shall never be wanting to wash thy *blessed feete*, and to lament my *filthy sinnes*. And albeit I cannot weepe so many *teares* as may suffice to wash thy *holy feete*, yet Lord it is sufficient that thou hast shed *Bloud* enough to cleanse my *sinnefull Soule*. And I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainefull Pharisee* entertained thee at his *Table*, did not so much please thee, as *those teares* which penitent *Mary* powred under the *Table*. I would therefore wish with *Jeremy*, that my head were a fountaine  
of



*of teares, that seeing I can by no meanes yeeld sufficient thanks for thy love to mee; yet I might by continuall teares, testifie my love unto thee. And though no man is worthy of so infinite a grace: yet this is my comfort, That hee is worthy whom thou in favour accountest worthy. And seeing that now of thy meere grace thou hast counted mee (among others thy chosen) worthy of this unspeakeable favour, and sealed by thy Sacrament the assurance of thy love, and the forgivenesse of my sinnes, O Lord, confirme thy favour unto thy Servant; and say of mee as Isaac did of Iacob, I have blessed him therefore he shall be blessed. And that I may say unto thee with David, Thou O Lord hast blessed my Soule, and made it thy house, and it shall bee blessed for ever. And seeing it pleased thee to blesse the house of Obed Edom and all his household, whilest the Arke of the Lord remained in his house: I doubt not but thou wilt much more blesse my soules.*

27.

A.6.

11, 12.

*soule and body, and all that doe belong unto mee, now that it hath pleased thy Majesty of thine owne good will to enter under my roose, and to dwell for ever in my poore cottage: Blesse mee, O Lord; so, that my sinnes may wholly bee remitted by thy Blood, my conscience sanctified by thy Spirit, my mind enlightened by thy truth, my heart guided by thy Spirit, and my Will, in all things, subdued to thy blessed Will and pleasure. Blesse mee with all graces which I want, and increase in mee those good gifts which thou hast already bestowed upon mee. And seeing that I hold thee not by the armes, as Jacob, wrastring without mee; but inwardly dwelling by Faith within me; surely, Lord, I will never let thee goe, except thou blesse me, and give mee a new name, a new heart, a new spirit, and strength by the power of God to prevaile over sinne and Satan. And I beseech thee, O Lord, desire not to depart from mee, as thou didst*

Gen. 32.  
24, &c.

didst from *Iacob*, because thy *daw*  
*breaketh*, and thy grace beginneth  
 to dawne and appeare. But I from  
 my soule, humbly with the *Em-*  
*manuel* entreate thee, O sweet le-  
 sus, *to abide with mee because it*  
*draweth toward night*. For the *night*  
 of temptation, the *night* of tribulati-  
 on, yea, my *last long night* of death  
 approacheth. O blessed Saviour stay  
 with me therefore now and ever.  
 And if thy presence goe not home  
 with mee, carry me not from hence.  
 Goe with mee, and live with me,  
 and let neither death nor life se-  
 parate mee from thee. Drive mee  
 from my selfe, draw mee unto  
 thee. Let me be sick, but sound in  
 thee, and in my weakenesse let thy  
 strength appeare. Let me seeme  
 as dead, that thou alone mayest  
 bee seene to live in mee, so that all  
 my members may bee but instru-  
 ments to act thy motions. Set me as  
 a seale upon thine heart, and let  
 thy zeale be settled upon mine, that  
 I may be out of love with all, that  
 I may bee onely in love with thee.  
 And

Exod.  
33.14.

Cant.8.  
6.

And grant, O Lord, that as thou now vouchsafest mee this favour to sit at thy Table to receive this *Sacrament* in thy house of grace: so I may hereafter through thy mercy, bee received to *eate and drinke at thy Table in thy Kingdome of glory*. And for thy mercy, I doe here with the foure-beasts, and twenty foure Elders cast my selfe downe before thy *Throne of Grace* acknowledging that it is thou that hast *redeemed mee with thy blood, and that salvation commeth onely from thee*. And therefore unto thee I doe yeeld all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore, Amen.

Thirdly, seeing *Christ* hath sacrificed himselfe for thee ( and all that thou canst give is too little :) therefore thou must offer thy selfe to bee a *living, holy, and acceptable sacrifice unto God*; by serving him in *righteousnesse and holinesse* all thy dayes. Thus *Tertullian* witnesseth

Luk. 22.  
30.

Apoc. 5.  
9.

Apoc. 7.  
10, 11,  
12.

Rom. 12.  
1.  
Luk. 17.  
5.

\*Mat. 26.

15.

Which is  
probable  
to have  
been the

123. Psal.

1 Cor. 16

1.

Ro. 15. 25.

\* Qui co-  
piofiores

sunt, &amp;

volunt pro

arbitrio

quisque

suo quod

visum est,

contribu-

unt: &amp;

quod ita

colligitur,

apud prae-

positum

deponitur,

atque in-

de ille opi-

tulatur

pupillis &amp;

viduis, &amp;

qui prop-

ter mor-

bum aut aliquam aliam causam egent, &amp;c.

Iustin. Mar-

tyr. Apolog. 2.

\* ἀγαθόν. Lucrum est pietatis nomine fa-

cere sumptum. Tert. Apo. adv. Cen. c. 39.

witnesseth that in his time a Chri-  
stian was knowne from another  
man, onely by the holinesse and up-  
rightnesse of his life.

2. Of the duties which we are to  
doe after the Communion  
joynly with the Con-  
gregation.

THE duties to be performed  
joynly with the Church, are  
three. First, *publike Thankesgiving*,  
both by *Prayers* and *singing of*  
*Psalmes*: thus \* Christ himselfe and  
his Apostles did. Secondly, *Joy-*  
*ning with the Church*, \* in giving  
(every man according to his abili-  
tie) towards the *reliefe of the poore*.  
This was the manner of the *Primi-*  
*tive Churches*, to make *Collections*  
and \* *Love-Feasts* after the *Lords*  
*Supper*, for the reliefe of the poore  
Christians. Thirdly, when thanks  
and praise is ended, then with all

reverence

reverence to stand up, and to receive the *bleſſing of God*, by the mouth of his *Minister*, and to receive it, as if thou diddest heare *God himſelfe* pronouncing it unto thee from Heaven. For by *their bleſſing*, *God doth bleſſe his people.*

*This ſarre of the duties to be practiſed in the Church.*

The duties which thou art to practiſe *after* that thou art departed *home*, are three. First, to *obſerve diligently* whether thou haſt *truelly received* Chriſt in the Sacrament. Which thou maiſt thus eaſily perceive: for *ſeeing his fleſh is meate indeed, and his bloud is drinke indeed*, and that hee is ſo *full of grace*, that no man ever *touchèd* him by *faith*, but he received *vertue* from him: it cannot poſſibly bee that if thou haſt eaten his fleſh, or drunke his bloud, but thou ſhalt receive grace and power to be cleaſed from thy ſins, and filthineſſe. For if the *Hemorrhoiſe* that did but touch his *garment*, had her *bloudy iſſue* that continued ſo long, *forthwith ſtanchèd*: how much more

Num. 5.  
23, 27.  
Joh 6.  
56.

Mat 5. 29

more will the *bloudy issue of thy sinne* be stench'd, if thou then hast truly eaten and drunke the *very flesh and blood of Christ*? But if thy issue still runneth, thou mayest justly suspect thou hast never yet *truly touched Christ*.

Mat. 12.  
24, &c.

2 Pet. 2.  
22.

Secondly, seeing thou hast now *reconciled thy selfe to God*, and *renewed thy Covenant*, & *vowed newnesse and amendment of life*: thou must therefore have a speciall care, that thou doest not yeeld to commit thy *former sinnes* any more: knowing that the *unclean spirit*, if ever he can get into thy Soule again, after that it is *swept and Garnished*; hee will enter forcible possession with *seven other Devils worse then himselfe*: So that *the end of that man shall be worse then his beginning*. Be ye not therefore like the *Dog* that *returnes to his vomit*, or the *washed Sow* that *walloweth in the mire* again. And returne not to thy malice, like to the *Adder*: who laying aside her *poysen* while she *drinks*, takes it up againe when shee hath *done*. But  
when

when either the *Devill* or *thy flesh* shall offer to tempt and move thee to relapse into thy former sins, answer them as the *spouse* doth in the *Canticles*, *I have put off my coat.* (of my former corruption) *how shall I put it on? I have washed my feet, how shall I de file them againe?*

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament; let it appeare by thy eager desire of receiving it after againe. For the *Body of Christ* as it was anointed with the oyle of gladnesse above his fellowes, so doth it yeeld a sweeter savour then all the Ornaments of the world: The fragrant smell whereof allureth all foules who have once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof againe. *Because of the savour of thy good Oyntment, therefore doe the Virgins love thee.* O taste therefore and often see how good the Lord is, saith David. This is the Commandement of *deus & hortor, si men sine affectu peccandi sit.* (Genadius) lib. de. Eccl. Dogm. cap. 52.

Christ

Can. 5.3.

Pla. 45.7

Heb. 1.9.

Can. 1.3

Pl. 34.8.

Scio Romæ

hanc esse

consuetu-

dinem, ut

fidelis se-

per Christi

corpus a-

cipiant.

Hier. A-

pol. adv.

Iovin.

Quotidie

communi-

orem Eu-

charistia

percipere

non laudo

nec repre-

hendo.

Omnibus

Dominicis

diebus co-

munican-

dum sua-

Aug. (vel



Tit. 2.  
12, 14.

*Christ himselfe, Doe this in remembrance of me, and in doing this, thou shalt shew thy selfe, best mindfull and thankfull for his death. For as oft as ye shall eat this bread and drink this cup, ye shall shew the Lords death untill he come. And let this bee the chiefe end whereunto both thy receiving and living tendeth: that thou maist be a holy Christian, zealous of good workes, purged from sinne, to live soberly, righteously and godly in this present world; that thou maist bee acceptable to God, profitable to thy brethren, and comfortable unto thine owne soule.*

*Thus farre of the manner of glorifying God in thy life.*

*Now followeth the Practise of Piety in glorifying God in the time of sicknesse, and when thou art called to dye in the Lord.*

**A**S soone as thou perceivest thy selfe to bee visited with any sicknesse, meditate with thy selfe:

Job 5. 6.

1. That misery commeth not forth

forth of the dust; neither doth affliction spring out of the earth. Sicknesse comes not by hap or chance (as the Philistims supposed that their Mice and Emrodes came,) but from mans wickednesse, which as sparkles breaketh out. Man suffereth (saith Jeremy) for his sinnes. Fooles (saith David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Salomon adviseth a man to carry himselfe towards an earthly Prince; If the spirit of him that ruleth, rise up against thee, leave not thy place: for gentlenesse pacifieth great sinnes: so counsell I thee to deale with the Prince of Princes: if the spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despaire: for repentance pacifieth great sinnes. And whosoever returneth in his affliction to the Lord God of Israel, and seekes him, hee will be found of him.

2, Shut to thy Chamber doore; Examine thine owne heart upon thy bed; Search and try thy wayes.

A a

Search

1 Sam. 6.

9.

Lam 3.

39.

Psa. 107.

17.

Ecc. 10. 4

2 Chron.

15. 4.

Mat. 6. 6.

Psal. 4. 4

Lam. 3.

40.

Josh. 7. 16  
&c.

Search as diligently for thy capitall sinne, as *Ioshua* did for *Acchan*, till thou findest it. For albeit God, when hee beginneth to chasten his Children, hath respect to *all* their sinnes; yet when his anger is incensed, hee chiefly taketh occasion to chasten, and enter with them into judgement, for some *one* grievous sin, wherein they have lived without Repentance.

Pro. 28.  
30.

3. When thou hast thus considered all thy sinnes, put thy selfe before the Iudgement Seate of God, as a fellow or murtherer, standing at the Barre of an earthly Iudge: and with grieve and sorrow of heart *confesse* unto God all thy knowne sinnes, especially thy capitall offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the *time, place, and manner* how they were committed, as may most serve to aggravate the *heinousnesse* of thy sinnes, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy

thy self before the righteous Iudge of Heaven and Earth, *guilty* of eternall death and damnation, for those thy hainous sinnes and transgressions. And having thus *accused* and *judged* thy selfe: cast downe thy selfe before the Foote-stoole of his Throne of grace: assuring thy selfe, that whatsoever the *Kings* of *Israel* be, yet the *God* of *Israel* is a mercifull God; And cry unto him from a penitent and faithfull heart, for mercy and forgivenesse, as eagerly and earnestly, as ever thou knewst a malefactor, being to receive his sentence, crying unto the Iudge for fauour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sinne any more. All which thou maist doe in these or the like words,

Psal. 99:

5.

Heb. 4:

20.

1 King.

20. 31.

*A Prayer when one begins  
to bee sicke.*

**O** Most righteous *Iudge*, yet in  
Iesus Christ my Gracious

A a 2

Father:

Job. 3. 25  
Hab. 8. 2.

*Father* : I wretched sinner doe here returne unto thee (though driven with paine and sicknesse, ) like the *Prodigall child* with want and hunger. I acknowledge that this sicknesse and paine comes not by blind chance or fortune, but by thy divine providence, and speciall appointment. It is the stroake of thy heavy hand, which my sinnes have justly deserved : and the things that I feared, are now false : upon mee. Yet I doe well perceive, that in wrath thou remembrest mercy, when I consider how many, and how hainous are my sinnes, and how few and easie are thy corrections. Thou mightest have stricken mee with some fearefull and suddaine death, whereby I should not have had either time or space to have called upon thee for grace and mercy : and so I should have perished in my sins, and have beene for ever condemned in Hell.

But thou, O Lord, vifitest mee with such a fatherly chastisement, as thou usest to visite thy dearest Children

Children whom thou best lovest: giving mee (by this sicknesse) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any *signe* of thy wrath or hatred; but as an assured *pledge* and token of thy favour and loving kindnesse, whereby thou doest with thy temporall Iudgements draw mee to *judge my selfe*, and to repent of my wicked life, that I should not bee condemned with the godlesse & unrepentant world. For thy holy Word assures mee, that *whome thou lovest, thou thus chastenest*: and that *thou scourgest every sonne that thou receivest*, That if I endure thy chastening, thou offerest thy selfe unto mee as unto a sonne: and that all that continue in sinne, and yet escape without correction (whereof all thy children are partakers) are *Bastards and not sons*: and that thou chastenest mee for my profit, that I may bee a partaker of thy holinesse. O Lord, how full of good-

1 Cor 11  
13.

Heb. 12.  
9, 7, &c.

nesse is thy Nature, that hast dealt with mee so graciously in the time of my health and prosperity : and now being provoked by my sinnes and unthankfulnesse, hast such *fatherly* and *profitable* ends in inflicting upon mee this sickenesse and correction ?

I confesse, Lord, that thou doest justly afflict my *Body* with sickenesse; for my *Soule* was sicke before of long prosperity, and surfeited with ease, peace, plenty, and fulnesse of bread. And now, O Lord, I lament and mourne for my sins, *I acknowledge my wickednesse, and mine iniquities are alwayes in my sight.* Oh, what a wretched sinner am I, *voyde* of all goodnesse by nature, and *full* of evill by sinnefull custome ! Oh, what a world of sin have I committed against thee, whilst thy long sufferance expected my conversion, and thy blessings wooed mee to repentance ! Yet, O my God, seeing it is thy property more to respect the *goodnesse* of thine owne nature, than the

Ezec. 19  
45.

the *deserts* of sinners : I beseech thee, O Father, for thy Sonne *Iesus Christ* his sake, and for the merits of that *all-saving* death which hee hath voluntarily suffered for all which beleeve in him : *Have mercy upon mee, accordi- g to the multitude of thy mercies; turne thy face away from my sinnes, and blot out all mine iniquities : cast mee not out of thy presence, neither reward mee according to my deserts :* For if thou doest reject me, who will receive me : or who will succour mee, if thou doest forsake mee ? *But thou, O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy :* for though my sinnes bee exceeding great, yet thy mercy, O Lord, farre exceedeth them all : neither can I commit so many as thy grace can remit & pardon. Wash therefore, O Christ, my sinnes with the vertue of thy precious Bloud, especially, those sinnes, which from a penitent heart I have confessed unto thee : but chiefly, O Lord, for Christ his sake forgive mee \*. And seeing that of thy

Psa. 51. 1.  
Verse 11.

Psa. 25. 7

Hos. 14.  
4.

\* Here  
name  
that sin,  
which  
most  
troubleth  
thy con-  
science.



Mat. 3.  
19.

Eph. 5.  
26.

love thou diddest lay downe thy life for my ransome, when I was thine enemy : Oh, save now the price of thine owne Bloud, when it shall cost thee but a *smile* upon mee, or a gracious *appearance* in thy Fathers sight in my behalfe. Reconcile mee once againe, O mercifull Mediatour, unto thy Father; for though there be nothing in mee that can please him, yet I know that in thee, and for thy sake, hee is *well pleased* with all whom thou acceptest and lovest. And if it bee thy blessed will, remove this sickness from mee, and restore mee to my former health againe; that I may live longer to set forth thy glory, and to bee a comfort to my friends which depend upon mee; and procure to my selfe a more settled assurance of that heavenly inheritance which thou hast prepared for mee. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I have so lewdly and prophanely spent. And to the end  
that

that I may the sooner and the easier bee delivered from this pain and sicknesse; direct me O Lord, I beseech thee, by thy divine providence, to such a *Physitian* and *helper*, as that (by thy *blessing* upon thy *meanes*) I may recover my former health and welfare againe. And good Lord, vouchsafe, that as thou hast sent this *sicknesse* unto mee, so thou would likewise bee pleased to send thy *holy Spirit* into my heart, whereby this present sicknesse may bee sanctified unto me: that I may use it as thy *Schoole*, wherein I may learne to know the greatnesse of my misery, and the riches of thy mercy: that I may be so *humbled* at the one, that I *despaire* not of the other: and that I may so renounce all confidence of helpe in my selfe, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient *merits*. And for asmuch as thou knowest, Lord, how weake a vessell I am, full of frailty and imperfecti-

Jam. 1. 1.

Ioh. 3. 27

1 Cor. 10

13.

ons; and that by nature I am angry and froward under every crosse and affliction : O Lord, who art the *giver of all good gifts*, arme me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon mee, then I shall bee able to endure and suffer. Give me grace to behave myself in all patience, love, and meekenesse, unto those that shall come and visit me : that I may thankfully receive, and willingly imbrace all good counsels and consolations from them : and that they may likewise see in mee such good examples of *Patience*, and heare from mee such godly lessons of *Comfort*, as may be arguments of my Christian faith and profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like affliction or sicknesse. I know, O Lord, I have deserved to dye; and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy

thy glory. Therefore, O Father, if it be thy blessed will, restore mee to health againe, and grant mee a longer life. But if thou hast, according to thine eternall decree, appointed by this sicknesse to call for mee out of this transitory life: I resigne my selfe *into thy hands*, and holy pleasure; *thy blessed Will be done*, whether it bee by life or by death. Onely I beseech thee of thy mercy forgive mee all my sinnes, and prepare my poore soule, that by a *true faith* and *unfeigned repentance*, shee may be ready against the time that thou shalt call for her out of my sicke and sinnefull body, O heavenly Father, who art the *bearer of Prayers*, *heare thou in Heaven this my Prayer*; and in this extremity grant mee these requests: not for any *worthinesse* that is in mee, but for the *merits* of thy beloved Sonne *Iesus*, my onely Saviour and Mediator: for whose sake thou hast promised to heare us, and to grant *whatsoever wee shall aske of thee in his Name*.

Psal. 31.

Psa 65.2  
1 Kings  
39.8.

Joh. 16.2

*Name.* In his Name therefore, and in his owne words I conclude this my imperfect Prayer, saying: *Our Father which art in Heaven, Hallowed be thy name, &c.*

Having thus reconciled thy selfe unto God in Christ:

Jsa. 38.1. 1. Let thy next care bee to *set thy house in order*, as *Isay* advised King *Ezechias*, making thy last Will and Testament (if it be not already made.) If it bee made, then *peruse it, confirme it*, and for avoiding all doubts and contention, *publsh it before witnesses*, that (if God call for thee out of this life) it may stand in force and unalterable, as thy *last Will and Testament*, and so deliver it *locked or sealed up* in some *Box*, to the keeping of a faithfull friend, in the presence of honest witnesses.

2. But in making thy Testament, take a Religious Divines advice, how to bestow thy benevolence; and some honest Lawyers counsell to continue it according to Law.

Dispatch

Dispatch this before thy sickness doth *increase*, and thy memory *decay*: lest otherwise thy *Testament* proove a *doremment*, and so be another mans *fancie*, rather than thy *Will*.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God have blessed thee with any competent state of wealth; make thy *Will* in thy *health time*. It will neither put thee further from thy goods, nor hasten thee sooner to thy death: but it will be a greater ease to thy *minde*, in freeing thee from a great *trouble*, when thou shalt have most need of *quiet*. For when thy *house* is set in order, thou shalt bee better enabled to set thy *soule* in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thy *ability*, in thy life time; that thy life may seeme an *ease*, and not a *yeake* unto them: yet  
so

so give, as that thy Children may be still beholding unto *thee*, and not *thou* unto *them*. But if thou keepe all in thy hands whilest thou livest, they may thanke *death* and not *thee*, for the portion that thou leavest them. If thou hast no children, and the *Lord* have blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitable* or *pious* uses, put not over that *good worke* to the trust of others; seeing thou seest how *most* of other mens *Executors*, prove *almost* *Executioners*. And if friends be so unfaithfull in a mans *life*: how much greater cause hast thou to distrust their *fidelity* after thy *death*? Lamentable experience sheweth how many *dead mens Wils* have of late, either beene quite *concealed*, utterly *overthrowne*, or by cavils and quirks of *Law* *frustrated* or *altered*: whereas by the *Law of God*, the will of the dead should not bee *violated*: but all his godly intentions *conscionably* performed and fulfilled, as in the  
light

Gal. 3. 15

Heb. 9.

17.

2 Cor. 5.

10.

Eccl. 12.

14.

Rom 2.

15.

fight of God, who in the day of the resurrection, will be a just judge both of the *quicke* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtfull*, it should bee \* construed, as it might come neereſt to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such unchristian deeds, light on the *Actors* that doe them: not on the *Kingdome* wherein they are suffered to bee done. And let other *Rich men* be warned by such *wretched examples*, not to \* marry their *minds* to their *money*: as that they will doe no good with their *goods*, till death divorceth them. Considering therefore the *shortnesse* of thine owne life, and the *uncertainty* of others just dealing after thy death, in these *unjust dayes*: let mee advise thee (whom God hath blessed with *ability*, and an *intent* to doe good) to become in thy *life time*, thine owne *adminſtrator*: make thine *own hands* thine *executors*, and thine *owne eyes* thy *over-ſcers*: cause thy *lanthorne*

to

1 Cor. 4. 5

Act. 7. 31

32.

\* *Volun-*

*tas test-*

*toris ma-*

*gis inſpi-*

*cienda eſt*

*quam ver-*

*ba cum*

*viris ſect.*

*fani. C. de*

*fidei cum.*

*ſt ad leg.*

*Fal l. ſi ſt.*

*ad Trebel*

*ubi te*

*rogo.*

\* *Matri-*

*monium*

*inter Au-*

*rum &*

*Arca di-*

*varium*

*inter De-*

*um & A*

*nimam,*

*Auguſt.*

*Felix quē*

*faciunt a-*

*liena peri-*

*cula cau-*

*um.*



Gal. 6. 9.

Mat. 10.

42.

Mar. 9. 41

Mat. 25.

41.

Luke. 24.

14. &amp; 18

22.

1 Cor. 15

58.

Apoc. 14.

13.

Job. 14. 5

Job. 33.

24.

2 Kin. 20

7.

2 Kin. 5.

7. 8. 10.

Joh. 9. 7.

2 King. 1.

2. 3.

to give her light *before thee*, and not *behind thee*: give *God the glory*, and thou shalt receive of him in *due time* the reward, which of his grace and mercy he hath promised to thy *good workes*.

4. Having thus set thy *house* and *soule* in order ( if the determined number of thy dayes bee not expired ) God will either have mercy upon thee, and say, *Spare him* ( *O killing malady* ) that he goe not downe into the pit; for I have received a *reconciliation*. Or else, his *Fatherly providence* will direct thee to such a *Physician* and to such *meanes*, as that by his *blessing* upon their *endeavours* thou shalt *recover*, and be restored to thy former health againe. But in any wise, take heed that thou, nor none for thee, send unto *sorcerers, wizards, charmers, or inchanters* for helpe: for this were to leave the *God of Israel*, and to goe to *Baalzebub the God of Ekron* for helpe; as did wicked *Ahaziah*, and to breake thy vow which thou hast made with the *blesed Trinity* in thy

thy *Baptisme*: and be sure that God will never give a blessing by those meanes which hee hath accursed: but if hee permit *Satan* to cure thy body, feare least it tend to the damnation of thy soule. Thou art tryed: beware.

5. When thou hast sent for the *Physitian*; take heed that thou put not thy trust rather in the *Physitian*, that in the *Lord*, as *Asah* did, of whom it is said, that *hee sought not to the Lord, in his disease, but to the Physitian*: which is a kind of idolatry, that will increase the Lords anger, and make the *Physick* received uneffectuall. Use therefore the *Physitian* as Gods *Instrument*, and *Physick* as Gods *meanes*. And seeing it is not lawfull without Prayer to use ordinary food, 1 *Tim.* 4. 4. much lesse extraordinary *Physick* (whose good effect depends upon the blessing of God:) before thou takest thy *Physick*, pray therefore heartily unto God to blesse it unto thy use, in these or the like words.

Lev. 20.  
6.  
Deut. 18  
10, &c.  
1 Thess.  
2. 10.  
Lev. 13.  
3.

2 Chro.  
16. 12.

Jsa. 1. 5,  
7.  
Jer. 8. 22.

*A Prayer before taking of  
Physick.*

1 Sam. 2.  
6.

1 Sam. 14  
14.

**O** Mercifull Father, who art the Lord of health, and of sicknesse, of life, and of death: who killest, and makest alive: who bringest downe to the grave, and raisest up againe: I come unto thee, as to the onely Physitian, who canst cure my soule from sinne, and my body from sicknesse. I desire neither life nor death, but referre my selfe to thy most holy will. For, though wee must needs dye, and being dead, our lives are as water spilt on the ground, which cannot bee gathered up againe: yet hath thy gracious providence (whilest life remaineth) appointed meanes which thou wilt have thy children to use; and (by the lawfull use thereof) to expect thy blessing upon thine owne meanes, to the curing of the sicknesse, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine ordi-

ordinance, sent for thy servant  
( the *Physitian* ) who hath prepared for mee this *Physicke* which I receive as *meanes* sent from thy fatherly hand: I beseech thee therefore, that as by thy  *blessing* on a *lump* of dry figs, thou didst heale *Ezechias* sore, that hee recovered, and by *seven times washing* in the river of *Iordan*, didst cleanse *Naaman* the Syrian of his Leprosie: and diddest restore the man that was *blind* from his birth, by *anointing* his eyes with clay and *spittle*, and sending him to wash in the *poole of Siloam*; and by touching the hand of *Peters wives Mother*, diddest cure her of her Feaver: and diddest restore the Woman that  *touched the hemme of thy Garment*, from her bloody *issue*; So it would please thee of thine infinite goodnes and mercy, to *sanctifie* this *Physicke* to my use, and to give such a  *blessing* unto it, that it may ( if it bee thy will and pleasure ) *remoo*ve this my *sickenesse* and *paine*, and restore mee to  
*health*

J*sa*i. 38.  
21.

I*oh*. 9. 6,  
7.

Mat. 8. 15

Mat. 8.  
30. &c.

Job. 14.

*health and strength againe. But if the number of those dayes which thou hast appointed for mee, to live in this vale of misery, bee at an end, and that thou hast sent this sicknesse as thy Messenger, to call mee out of this mortall life; then Lord let thy blessed will bee done: for I submit my will to thy most holy pleasure Onely I beseech thee increase my Faith and Patience, and let thy grace and mercy be never wanting unto mee; but in the midst of all extremities, assist mee with thy holy Spirit, that I may willingly & cheerefully resigne up my Soule ( the price of thine owne blood) into thy most gracious hands and custody. Grant this, O Father, for Iesus Christ his sake, to whom, with thee, and the holy Ghost, be all honour and glory both now and evermore, Amen.*

*Medita-*

*Meditations for the sicke.*

**V**Hilest thy sicknesse remaineth, use often (for thy comfort) these few *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children. Those are *tenne*.

1. That by afflictions God may not onely + correct our sinnes past: but also worke in us a deeper *teaching* of our naturall *corruption*, and so prevent us from falling into many other sinnes, which otherwise wee would commit; like a good *Father*, who suffers his tender *Babe* to scorch his finger in a *candle*, that he may the rather learne to beware of falling into a *greater fire*. So that the *Child of God* may say with *David*, *it is good for mee that I have bene afflicted, that I may learne thy statutes*; for, *before I was afflicted I went astray, but now I keepe thy word*. And indeed (saith Saint Paul) *Wee are chastened of the Lord, because wee should not bee condemned with*

\* *Deus suos percutit ut emendet.*  
Hier. Com. in Esa. 1. 6.  
*Deus calamitates in fligit. non extinguere sed castigare nos cupiens* Basil. serm. 3. in divites.  
Psa. 119. 51.  
Pl 2. 19. 67.  
1 Cor. 11. 33.

2 Sam. 12  
10.

Versc. 13

with the world. With one crosse God maketh *two* cures: the *prevention* of sinnes past, the *prevention* of sinne to come. For though the eternall *punishment* of sinne (as it proceedeth from Iustice) is fully pardoned in the *Sacrifice* of Christ; yet wee are not (without serious judging of our selves) exempted from the temporall *chastisement* of sinne; for this proceedeth *onely* from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, *that his sinnes were forgiven*; yet that the *Sword* (of *Chastisement*) should not depart from his house; and that his *Child* should surely dye. For God, like a skilfull Physitian, seeing the Soule to bee *poysoned* with the *setling* of sinne; and knowing that the *raiging* of the *flesh* will proove the *ruine* of the *Spirit*: ministreth the bitter pil of affliction, whereby the *reliques* of sinne are purged; and the *Soule* more soundly cured: the *Flesh* is subdued, and the *Spirit* is  
fan-

sanctified: Oh the odiousnesse of sin, which causeth God to chasten so severely his Children, whom otherwise he loveth so dearly?

2. God sendeth affliction to seale unto us our Adoption, for every child whom God loveth he correcteth; And hee is a Bastard that is not corrected. Yea, it is a sure note that where God seeth sinne and smites not, there hee detests and loves not. Therefore it is said, that hee \* suffered the wicked sonnes of Ely to continue in their sinnes without correction, because the Lord would slay them. On the<sup>a</sup> other side, there is no surer token of Gods fatherly love and care, than to bee corrected with some crosse, as oft as wee commit any sinfull crime. Affliction therefore is a seale of Adoption, no signe of Reprobation. For the purest Corne is cleanest fanned, the finest Gold is ofttest tryed, the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth affliction to weane

Heb. 12.  
6, 7, 8.

\* Ad mala  
servantur  
non mori-  
tura mali.

1 Sam. 2.  
25.

<sup>a</sup> Namque  
favor ni-  
mius non  
est favor,  
ira sed  
ingens:

At favor  
in magno  
sepe dolo-  
re latet.

Basil. An-  
tho sacr.



\* Crebris  
tribulationi-  
bus Ec-  
clesiam su-  
am Domi-  
nus exer-  
cet: ne si  
cuncta tē-  
poralia  
forte pro-  
spere cur-  
rant; inco-  
latu pra-  
sentis exi-  
lij delecta-  
ta, minus  
caelestem  
patriam  
suspiret.  
Beda in  
Cant.  
Munda-  
nus affe-  
ctus pra-  
sentia a-  
ma; tem-  
poralia  
cumulat,  
spiritualia  
negligit, &

cum totus se spargit in imis, nil potest amare de summis. Ju-  
stin. Patriarch de d. s. monast. cap. 4. \* 2 Cor. 12.

weane our hearts from too much lo-  
ving this world and worldly vani-  
ties: and to cause us the more ear-  
nestly to desire and long for \* eter-  
nall life. For as the Children of  
Israel (had they not beene ill in-  
treated in Egypt) would never  
have beene so willing to goe to-  
wards Canaan: so (were it not  
for the crosses and afflictions of  
this life) Gods Children would  
not so heartily long, and willingly  
desire for the Kingdome of Hea-  
ven. For, wee see many Epicures;  
that would bee content to forgoe  
Heaven, on condition that they  
might still enjoy their earthly plea-  
sures; and (having never tasted the  
joyes of a better) how loath are  
they to depart this life? whereas  
the \* Apostle (that saw Heavens  
glory) tels us, that there is no more  
comparison twixt the joyes of eter-  
nall life, and the pleasures of this  
world, than there is betwixt the fil-  
thiest dung and the pleasauntest meate:

or betwixt the stinkingst *dung-bill* and the fairest *bed Chamber*. As therfore a loving nurse puts *Worm-wood* or *Mustard* on the breast, to make the childe the rather to forsake the dug: so God mixeth sometimes affliction with the pleasures and prosperitie of this life, lest (like the children of this generation) they should forget God, and fall into too much love of this present evill world; and so by riches grow proud: by *fame* insolent; by *libertie* wanton: and *spurne* with their heele against the Lord, when they waxe fat. For if Gods Children love the world so well, when (like a *curst-stepmother*) shee misuseth and strikes us, how should we love this *harlot* if shee smiled upon us, and *stroaked* us, as shee doth her owne *worldly Brats*? Thus doth God (like a wise and loving Father) *embitter* with *crosses*, the pleasures of this life to his children, that (finding in this *earthly* state no true and *permanent* *ioyes*,) they might sigh and long for *eternall life*,

Bb

where

Phil. 3. 8.

*Ne sancti  
viri ali-  
qua elati-  
one in hac  
vita su-  
perbian-  
tur; quibus-  
dam ten-  
tationibus  
reprimun-  
tur.* Ench.  
in 1. Reg.  
Deut. 32.  
15.

where *firm* and *everlasting ioyes* are onely to be found.

4. By affliction and sicknesse God exerciseth his *Children*, and the graces which he bestoweth upon them. Hee refineth and tryeth their *faith*, as the *Gold-smith* doth his *Gold* in the \* *Furnace*, to make it shine more glistering and bright; hee stirreth us up to *pray* more diligently and zealously, and prooveth what *patience* wee have learned all this while in his \* *Schoole*. The like experience hee maketh of our *Hope*, *Love*, and all the rest of our *Christian vertues*: which without this tryall, would *rust*, like *Iron* unexercised; or *corrupt* like standing waters, that either have no *current*, or else are not *powred* from *vessell* to *vessell*, whose *taste* remaineth, and whose *scent* is not changed. And rather then a man should *keepe still* the *scent* of his corrupt nature to *damnation*, who would not wish to be *changed* from state to state, by

1 Pet. 1.

7

\* *Uigne*  
*purgati*  
*& ab ad-*  
*mixtione*  
*vitiorum*  
*carnalium*  
*defecati,*  
*splende-*  
*ant, exa-*  
*nimata*  
*innocentie*  
*claritate.*  
*Hilar. in*  
*Psal. 56.*  
\* *Schola*  
*crucis*  
*schola lu-*  
*cis. Guber-*  
*nator in*  
*tempestate*  
*dignosci-*  
*tur, in acie*  
*miles pro-*  
*batur, de-*  
*licata ja*  
*ctatio est,*

\* *cum periculum non est: conflictatio in adversis, probatio est veritatis.* Cyp. Ser. 4 de Immo. Ier. 48. 11.

crosses

crosses and sicknesse, to *salvation*? For as the *Camomill* which is trodden groweth best, & smelleth most fragrant; and as the *fish* is sweetest, that lives in the *saltest* waters: so those *soules* are most *precious* unto *Christ*, who are most exercised and afflicted with his *Crosse*.

5. God sendeth afflictions, to demonstrate unto the world, the *truene* love and service. Every *hypocrite* will serve God whilest he *prospereth* and *blesseth* him, as the *Devell* falsely accused *Iob* to have done: but who (save his loving child) will love and serve him in *adversitie* when God seemeth to be *angry* and *displeased* with him? yea, and cleave unto him most inseparably, when hee seemeth (with the *greatest frowne* and *disgrace*) to reject a man, and to cast him out of his favour? yea, when he seemeth to *wound* and *kill* as an *emie*: yet, then to say with *Iob*, *Though thou Lord kill mee, yet will I put my trust in thee.* The loving and serving of  
B b 2 God;

Job. i. 9,  
10.

Job. i. 13.  
15.

God; and trusting in his mercy in the time of our *correction* and *miser*y, is the truest note of an unfained *Child and Servant of the Lord*.

6. Sanctified affliction is a singular helpe to *further our true conversion*, and to drive us home by *repentance* to our heavenly Father. *In their affliction* (saith the Lord) *they will seeke me diligently*. *Egypt's* burdens made *Israel* cry unto God: *Dauids* troubles made him pray: *Hezechias* sicknesse made him to weepe: and misery drove the *Prodigall Child* to returne and sue for his Fathers grace and mercy. Yea, wee reade of many in the *Gospel*, that (by *sicknes*ses and *afflictions*) were driven to come unto Christ, who (if they had *health* and *prosperitie*, as others) would have (like others) neglected or contemned their Savior, & never have sought unto him for his saving health & grace. For, as the *Arke of Noah*, the higher it was tossed with the *Flond*, the nearer it mounted towards *heaven*: so the *sanctified*

Hos. 5.

15.

Exod. 3.

7.

Psal. 86.

7.

Isa. 38.

2, 3.

Luk. 15.

16, &c.

*sanctified Soule*, the more it is exercised with *affliction*, the nearer it is lifted to wards God. Oh *blessed* is that *crosse* that draweth a sinner to \* come ( upon the knees of his heart ) unto *Christ*, to confesse his owne misery, and to implore his endlesse mercy ! Oh *blessed*, ay *blessed* be that *Christ*, that never refuseth the sinner that commeth unto him, though weather-driven by *affliction* and *miserie* !

7. Affliction worketh in us pitie and *compassion* towards our fellow brethren, that bee in distresse and misery: whereby we learne to have a *fellow-feeling* of their calamities: and to *condole* their estate, as if wee suffered with them. And for this cause *Christ* himself would suffer, and bee tempted in all things like unto us (sinne onely excepted ) that hee might bee a mercifull High Priest, touched with the feeling of our infirmities. For none can so heartily bemoane the misery of another, as he who first suffered himselfe the same affliction. Heereup-

\* Deus non delectatur paenis nostris, sed confessionem querit erroris. Alb in Psal. 2. Pœnitent.

Heb. 13. 3.

Heb. 4. 12. & 2. 18. & 5. 2, 7.

on a sinner in misery may boldly say unto Christ.

*Non ignare mali miseris succurrit  
Christe.*

*Our frailty sith (O Christ) thou  
didst perceive:*

*Condole our state, who still in frailty  
cleave.*

\* Sinit  
Deus ju-  
stum inci-  
dere in ca-  
lamitates,  
ut virtu-  
tem que  
in illo la-  
tebat, ali-  
is apertam  
manife-  
stamque  
faciat.  
Dam. l. 2.  
de Orth.  
cap. 29.

8. God useth our sicknesses and afflictions, as meanes and examples both to \* manifest unto others the faith and vertues which he hath bestowed upon us; as also to strengthen those who have not received so great a measure of faith as wee. For there can be no greater encouragement to a weake Christian, then to behold a true professour (in the extreamest sicknesse of his body) supported with greater patience and consolation in his soule. And the comfortable and blessed departure of such a man will arme him against the feare of death, and assure him, that the hope of the goodly is a farre more precious thing than that flesh and bloud can understand, or mortall eyes behold, in this vale of misery.

*miserie*. And were it not that wee did see many of those whom wee know to be the undoubted Children of God, to have endured such afflictions and calamities before us; the greatnesse of the miseries and crosses which oft-times we endure; would make us doubt whether we be the children of God or no. And to this purpose St. *Iames* saith, *God made Iob and the Prophets an example of suffering adversitie, and of long patience.*

9 By afflictions God makes us conformable to the *Image of Christ* his Sonne, who being the *Captaine of our Salvation*, was made perfect through sufferings. And therefore hee first bare the *Crosse* in shame, before he was crowned with glory, and did first taste gall, before hee did eate the honey combe: and was first derided, King of the *Iewes*, by the Soaldiers in the *High-Priests Hall*, before hee was saluted, King of *Glory*, by the Angels in his *Fathers Courts*. And the more lively our heavenly Father shall perceive

B b 4

the

Rom. 8.

18.

1 Pet. 4.

14.

Heb. 2.

10.

Heb. 2. 7.

Matt. 27.

34.

Luk. 24.

42.

*Favos post  
fella gu-  
flavit.*

Ter. lib.

de Co-

ron. mi-

lit. c 24.

Ps. 24. 7.



2 Tim.

4.7.8.

Apo. 3.

21.

Apoc. 2.

17, 18.

Phil. 3.

21.

*Ideo ten-*  
*tantur**Sancti, ut*  
*ipsi se ag-*  
*noscant**Primas.**Esse se**magnarū**virium**homo cre-**deret, si**nullum**unquam**earundem**virium**defectum**sentiret.**Greg. 1 2**Moral.**Job. Psa. 130. 3.**um murmur cordi nostro subrepat: quia ad quid hoc Creato-**noſter operatur ignotum eſt, Greg. Epiſt. 3 1.*

the image of his naturall Sonne to  
 appeare in us, the better hee will  
 love us, and when wee have, for a  
 time borne his likenesse in his suf-  
 ferings, and fought and overcome,  
 we shall be crowned by Christ, and  
 with Christ, sit on his Throne, and  
 of Christ receive the precious white  
 stone and morning starre, that shall  
 make us shine like Christ for ever in  
 his glory.

10. Lastly, that the godly may  
 bee humbled in respect of their  
 owne state and miserie: and God  
 glorified by delivering them out of  
 their troubles and afflictions, when  
 they call upon him for his help and  
 succour. For though that there be  
 no man so pure, but if the Lord  
 will straightly marke iniquities, hee  
 shall find in him just cause to punish  
 him for his sinne: yet the Lord in  
 mercie doth \* not alwayes in the af-  
 flictions of his Children respect  
 their sinnes: but sometimes layeth

\* In his que patimur nullum contra De-  
 um murmur cordi nostro subrepat: quia ad quid hoc Creato-  
 noſter operatur ignotum eſt, Greg. Epiſt. 3 1.

afflictions

afflictions and crosses upon them for his *glories* sake. Thus our Saviour Christ told his Disciples, that *the man was not borne blind for his owne or his Parents sinne*: but that *the worke of God should be shewed on him*. So he told them likewise, that *Lazarus sicknesse was not unto the death, but for the glory of God*. O the unspeakeable goodnesse of God, which turneth those afflictions, which are the *shame* and *punishment* due to our sinnes, to bee the subject of his *honor* and *glorie*!

These are the blessed and profitable *ends*, wherefore God sendeth sicknesse and affliction upon his Children, wherby it may plainly appeare, that *afflictions* are not *signes* either, of *Gods hatred*, or of *our reprobation*: but rather *tokens* and *pledges* of his *fatherly love* unto his children whom he loveth & therefore *chastneth* them in this life, where, upon *repentance*, there remains hope of *pardon*, rather than to refer the punishment to that

B b 5

life

Joh. 3. 9

Joh. 11. 4

*Malum pati malum non est: malum facere malum est.*

Chrys. de Prod. Jud.

\* Cum  
vexamur  
ac premi-  
mur tum  
maximas  
gratias a-  
gimus in-  
dulgentis-  
simo Pa-  
tri, quod  
corrupte-  
lam no-  
stram non  
pauit  
longius  
procedere,  
sed plagis  
ac verbe-  
ribus e-  
mendat.  
Lact. lib.  
5 cap. 23  
Heb. 12.  
11,

life where there is no hope of par-  
don, nor end of punishment. For  
this cause, the Christians in the  
\* Primitive Church, were wont to  
give God greate thanks, for affli-  
cting them in this life. So the Apo-  
stles rejoyced, that they were counted  
worthy to suffer for Christs Name,  
Acts 5.41. And the Christian He-  
brews suffered with joy the spoyling of  
their goods, knowing that they had in  
Heaven a better, and an enduring  
substance, Heb. 10.34. And in re-  
spect of those holy ends, the Apo-  
stle saith, That though no affliction  
for the present seemeth joyous, but  
grievous: yet, afterwards it bringeth  
the quiet fruite of righteousness to  
them who are thereby exercised. Pray  
therefore heartily, that as God hath  
sent unto thee this sicknesse: so it  
would please him to come himselfe  
unto thee, with thy sicknesse: by  
teaching thee to make those sancti-  
fied uses of it, for which hee hath in-  
flicted the same upon thee.

*Meditations*

*Meditations for one that is recovered from sicknesse.*

**I**F God hath of his mercie heard thy *Prayers*, and restored thee to thy *health* againe; consider with thy selfe.

1. That thou hast now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newnesse of life*. Let thy sinne dye with thy *sicknesse*: but live thou by grace to *holinesse*.

2. Be not the more *secure*; that thou art restored to *health*, neither *insult* in thy selfe, that thou hast escaped *death*; but thinke rather, that God (seeing how *unprepared* thou wast) hath of his mercie heard thy Prayer, spared thee, and given thee some *little* longer time of *respite*: that thou mayest both amend thy life, and put thy selfe in a *better* readinesse against the time that hee shall call for thee, without

without further delay, out of this world. For though thou hast escaped *this*, it may be, thou shalt not escape the *next* sicknesse.

3. Consider how fearefull a reckoning thou hadst made before the *Judgement Seate of Christ* by this time, if thou hadst died of *this* sicknesse: spend therefore the time that remaines, so, as that thou maist be able to make a more *cheerfull account* of thy life, when it must be expired *indeed*.

4. Put not farre off the *day of death*: thou knowst not for all this, how *neere* it is at hand: and (being so fairely *warned*) be *wiser*. For if thou be taken unprovided the next time, thy *excuse* will be *lesse*, and thy *iudgement* greater.

5. Remember that thou hast vowed *amendment* and *newnesse* of life. Thou hast vowed a *vow unto God*, deferre not to pay it: for he delighteth not in *fooles*; pay therefore that thou hast vowed. The unclean spirit is cast out: Oh let him not re-enter with *seven worse* then him-  
him-

Eccl. 5. 3.

Mat. 12.  
43, &c.

*selfe.* Thou hast *sighed* out the groanes of *contrition*, thou hast wept the teares of *repentance*, thou art *washed* in the poole of *Bethesda*, streeming with five bloudy wounds, not of a *troubling Angel*, but of the *Angel of Gods presence* troubled with the wrath due to thy *finnes*: who descended into Hell, to restore thee to saving health, and Heaven. *Returne not now, with the Dogge, to thine owne vomite*, nor like the *washed Sow*, to wallow againe in the mire of thy former *finnes*, and uncleannesse: lest being intangled and overcome againe with the filthinesse of sinne, (which now thou hast escaped) thy latter end prove worse then thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to *healed sinners*. First, to the man, cured of his 38. yeeres disease; Behold, thou art made whole; sinne no more, lest a worse thing fall upon thee. Secondly, to the woman taken in adultery; Neither doe I condemne thee:

Joh. 4. 24  
Isa. 63. 9.  
Luk. 4.  
33.

2 Pet. 2  
20. 22.

Joh. 5. 14

Joh. 8. 11

Goe

1 Pet. 4.

4.

Psal. 50.

12.

Goe thy way, and sinne no more. Teaching us, how dangerous a thing it is, to relapse and fall againe into the former excesse of riot. Take heed therfore unto thy waies: and pray for grace, that thou maiest apply thy heart unto wisdom, during that small number of daies which yet remaine behind. And for thy present mercy and health received, imitate the thankefull Leper, and returne unto God this, or the like thankesgiving.

*A Thankesgiving to be said of  
one that is recovered  
from sicknesse.*



Gracious & mercifull Father, who art the Lord of health and sicknesse, of life and of death: who killest, and makest alive: who bringest downe to the grave, and raisest up againe, who art the onely preserver of all those that trust in thee; I thy poore

1 Sam. 2.  
6.

poore & unworthy servant, having now (by experience of my painfull sicknesse) felt the *grievousnesse* of miserie due vnto *sin*, and the *greatnesse* of thy mercy in forgiving *sinners*, & perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again: doe here (upon the bended knees of my heart) returne ('with the *thankfull Leper*') to acknowledge thee *alone* to bee the God of my health and salvation: and to give thee the praise and glory for my strength and deliverance out of that grievous disease and malady: and for thus turning my *mourning* into mirth, my *sicknesse* into health, and my *death* into life. My sinnes deserved punishment, and thou hast corrected mee, but *hast not given mee over unto death*. \* I looked (from the day to the night) when thou wouldest make an end of mee: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterness of sicknesse oppressed me: I lifted

\* Isa. 38.  
9, &c.



lifted up mine eyes unto thee, O Lord, and thou diddest comfort mee: for thou didst cast all my sinnes behind thy backe, and didst deliver my soule from the pit of corruption: and when I found no helpe in my selfe, nor in any other creature ( saying, I am deprived of the residue of my yeares, I shall see man no more. among the Inhabitants of the world ) then didst thou restore mee to health againe, and gavest life, unto mee: I found thee O Lord, ready to save mee.

And now, Lord, I confesse, that I can never yield unto thee such a measure of thankes, as thou hast (for this benefit) deserved at my hands. And ( seeing that I can never be able to repay thy goodnesse with acceptable workes. ) Oh, that I could with *Mary Magdalen* testify the love & thankfulness of my heart, with *abounding teares*! Oh, what shall I bee able to render unto thee, O Lord, for all these benefits which thou bestowedst upon my soule! Surely, as in my sickness, when I had nothing else to give un-

to thee; I offered *Christ* and his *merits* unto thee as a *ransome* for my sinnes; so being now restored by thy *grace* unto my health and strength, and having no better thing to give: behold, O Lord, I doe here offer up my *selfe* unto thee, beseeching thee so to assist me with thy holy Spirit, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

Rom. 12.  
1.

O Lord, forgive mee my former follies and unthankfulnesse; that I was no more carefull to love thee according to thy *goodnesse*, nor to serve thee according to thy *will*; nor to obey thee, according to thy *Commandements*: nor to thanke thee, according to thy *benefits*. And seeing thou knowest that *of my selfe I am not sufficient so much as to thinke a good thought*, (much lesse to doe that which is good and acceptable in thy sight;) assist mee with thy grace & holy Spirit, that I may (in my *prosperity*) as devoutly spend my health in thy service as I  
was

Tit. 2. 12

Psal. 90.  
12.

was earnest in my *sickness*: to beg it at thy hands. And suffer me never to forget either this thy *mercy*, in restoring mee to my *health*, or those *vowes* and *promises*, which I have made unto thee in my *sickness*. With my *new* health, renew in mee, O Lord, a *right* Spirit: which may free me from the slavery of *sinne*, and establish my heart in the service of *grace*. Worke in mee a greater detestation of all *sinnes* (which were the causes of thy *anger* and my *sickness*: ) and increase my *Faith* in Iesus Christ: who is the Author of my *health* and *salvation*. Let thy good Spirit leade mee in the way that I should walke; and teach mee to denie all *ungodlinesse*, and *worldly lusts*, and to live soberly, righteously and godly in this world, that others by my example may thinke better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of daies, which cannot long continue; Teach mee, O my God, so to number my daies

daies that I may apply my heart to that spirituall wisdom, which directeth to salvation. And to this end, make me more zealous that I have beene in religion, more devout in prayer; more fervent in spirit, more carefull to heare and profit by the preaching of the Gospel: more helpfull to my poore brethren, more watchfull over my waies, more faithfull in my calling, and every way more abundant in all good workes. Let me in the joyfull time of prosperitie) feare the evill day of affliction: in the time of health thinke of sicknesse: in the time of sicknesse make my selfe ready for death, and when death approacheth, prepare my selfe for judgement. Let my whole life be an expressing thankfulness unto thee for thy grace & mercy. And therefore, O Lord, I doe here from the very bottome of my heart, together with the thousand thousands of Angels, the foure Beasts, and twenty foure Elders, and all the creatures in heaven and on the earth, acknowledge to be due unto thee

O

Apoc. 5.  
12, &c.

*O Father, which sitteth upon the Throne, and to the Lambe, thy Son, who sitteth at thy right hand : and to the holy Spirit, which proceedeth from both, the holy Trinitie of persons in unitie of substance; all praise, honour, glory, and power, from this time forth, and for evermore. Amen.*

*Meditations for one that is like to die.*

**I**F thy sicknesse be like to increafe unto death : then meditate on three things : First, how graciously God dealeth with thee. Secondly, siō what evils death wil free thee. Thirdly, what good death wil bring unto thee.

First, concerning Gods favourable dealing with thee.

1. Meditate, that God useth this chastisement of thy body, but as a *Medicine* to cure thy soule by drawing thee ( who art sicke in sinne) to come by repentance unto

*Christ*

Christ (thy Physician) to have thy soule healed.

2. That the sorest sicknesse or painefullest disease which thou canst endure, is nothing, if it be compared to those dolours and paines which Iesus Christ thy Saviour hath suffered for thee: when in a bloody sweat, he endured the wrath of God, the paines of hell, and a cursed death, which was due to thy sinnes. Iustly therefore may he use those words of Ieremy. Behold, and see if there be any sorrow like unto my sorrow, which is done unto mee; wherewith the Lord hath afflicted me in the day of his fierce wrath. Hath the Sonne of God endured so much for thy redemption; and wilt not thou a sinfull man endure a little sicknesse for his pleasure; especially when it is for thy good?

3. That when thy sicknesse and disease is at the extreamest; yet it is lesse & easier than thy sins have deserved. Let thine owne conscience judge whether thou hast not deserved worse then al that thou dost suffer.

Mur-

Mat 9.  
13.

Luk. 22:

14.

Pla. 88 7

Isa. 53. 4.

Psal. 18.

5.

Heb. 5. 7

Gal. 3.

13.

Lam. 1.

25.

Dum legimus vel audimus quos & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere. Theod. ad 5 c. in Rom.

Murmur not therefore, but considering thy manifold and grievous finnes, thanke God that thou art not plagued with farre more grievous punishment. Thinke how willingly, the damned in Hell would endure thy extremest paines a thousand yeares, on condition that they had but the hope to bee saved, and (after so many yeares) to bee eased of their eternal torments. And seeing that it is his mercy that thou art not rather consumed than corrected; how canst thou but beare patiently his temporall correction, seeing the end is to save thee from eternall condemnation?

Lam. 3.  
22.

1 Cor.  
11. 32.

Heb. 11.  
35; &c.  
1 Pet. 5.  
9.

4. That nothing commeth to passe in this case unto thee, but such as ordinarily befell to others thy brethren; who (being the beloved and undoubted servants of God when they lived on earth) are now most blessed and glorious Saints with Christ in Heaven: as *Iob*, *David*, *Lazarus*, &c. They groaned for time, as thou doest, under the like burthen: but they are now delivered

livered

livered from *all* their miseriestrou-  
bles, and calamities. And so like-  
wise *ere long* (if thou wilt patient-  
ly tarry the Lords leasure) thou  
shalt also be delivered from thy  
sicknesse and paine; either by *re-*  
*stitution* to thy former health, with  
*Iob*; or (which is farre better) by  
being *received* to heavenly *rest*,  
with *Lazarus*.

• 5. Lastly, that God hath not gi-  
ven thee over into the *hand* of thine  
*emie*, to be punished and disgra-  
ced; but (being thy loving *Fa-*  
*ther*) hee correcteth thee with his  
own mercifull hand. When *David*  
had his *wish*, to chuse his *owne cha-*  
*stisement*; he chose rather to be cor-  
rected by the hand of God, then  
by any other meanes; *Let us fall*  
*into the hands of the Lord, for his*  
*mercies are great, and let me not fall*  
*into the hands of man.* Who will not  
take any affliction in good part,  
when it commeth from the hand  
of God, from whom (though no  
affliction *seemeth joyous for the pre-*  
*sent*) we know nothing commeth  
but

2 Sam.  
24. 14.

Heb. 12.  
11.



2 Sam.  
16. 9, 10.

Psal. 39.  
9.

Job 2. 10

Matt. 26.  
36.

Verf. 42.

but what is *good*? The consideration hereof made *David* to endure *Shemeis* cursed railing, with greater patience; and to correct himselfe another time for his impatience; *I should not have opened my mouth, because thou didst it*: and *Iob*, to reprove the *unadvised* speech of his wife, *Thou speakest like a foolish woman. What? shall we receive good at the hand of God, and not receive evil?* And though the *cup of Gods wrath* due to our sinnes, was such a horreur to our Saviours *humane* nature, that he earnestly prayed that it might passe from him: yet (when hee considered that it was reached unto him by the *hand* and *will* of his Father) he willingly submitted himselfe to drinke it to the *very dregs* thereof. Nothing will more arme thee with *patience* in thy sickness, then to see that it cometh from the *hand* of thy heavenly Father, who would never *send* it, but that he seeth it to be unto thee both *needfull* and *profitable*.

*The second sort of Meditations  
are, to consider from what  
evils death will  
free thee.*

**I**T freeth thee from a *corruptible*  
*body*, which was conceived in  
the *weakenesse* of flesh, the *heate* of  
lust, the *staine* of sinne, and borne  
in the *bloud* of filthinesse: a living  
*prison* of thy soule, a lively *instru-*  
*ment* of sinne, a very *sacke* of stin-  
king dung: the *excrements* of  
whose nostrils, eares, poares, and  
other passages (duely considered)  
will seeme more loathsome then  
the uncleanest sinke or vault. In-  
somuch that whereas *trees* and  
*plants* bring forth leaves, flowers,  
fruits, and sweet smells, *mans* body  
brings forth naturally nothing but  
*lice*, *wormes*, *rottenesse*, and *filthy*  
*stinch*. His *affections* are altogether  
*corrupted*; and the *imaginations* of  
his heart are onely *evill* continually.  
Hence it is that the *ungodly* is not  
satisfied with *prophanenesse*, nor  
Cc the

Psal. 14.  
1.  
Gen. 6.5.

the voluptuous with pleasures, nor the ambitious with preferment, nor the curious with precisenesse, nor the malicious with revenge, nor the lecherous with uncleanesse, nor the covetous with gaine, nor the drunkard with drinking. Now passions and fashions doe daily grow: new feares and afflictions doe still arise: here wrath lies in wait, there vaine-glory vexeth: here pride lifts up, there disgrace casts downe; and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with back-biters, like fiery Serpents: anon, he is in danger to be openly devoured of his enemies, like Daniels Lions. And a godly man, where ere hee liveth, shall ever be vexed (like Lot) with Sodomes uncleanesse.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sinne: so that after death there shall bee no more sorrow, nor crying: neither shall there be any more paine; for God shall wipe away all teares from our eyes.

Rom. 6.

7.

Apo. 21.

4.

eyes. Yea, by death wee are separated from the company of wicked men; and God taketh away mercifull and righteous men from the evil to come. So hee dealt with Iosiah:

Isa. 57. 1

2 King.  
22. 20.

I will gather thee to thy Fathers, and thou shalt bee put into thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, untill the indignation passe over. So that as Paradise is the Haven of the soules joy: so the grave may bee termed the Haven of the bodies rest.

Isa. 26.  
20.

3. Whereas this wicked body lives in a world of wickednesse, so that the poore soule cannot looke out at the eye, and not bee infected: nor heare by the eare, and not bee distracted; nor smell at the nostrils, and not be tainted; nor taste with the tongue, and not bee assured; nor touch by the hand, and not bee defiled; and every sense upon every temptation is ready to betray the soule: by death the soule shall be delivered from this thraldome,

Joh. 5. 19

and this corruptible body shall put on incorruption, and this mortall immortallitie, 1 Cor. 15. 35. Oh blessed, thrice blessed bee that death in the Lord, which delivers us out of so evill a world, and freeth us from such a body or bondage of corruption!

*The third sort of Meditations to consider what good, death will bring unto thee.*

1. **D**Eath bringeth to the godly mans soule to enjoy an immediate Communion with the blessed Trinity, in everlasting blisse and glory.

2. It translates the Soule from the miseries of this world, the contagion of sinne, and societie of sinners; to the Citie of the living God, the celestiall Ierusalem, and the company of innumerable Angels, and to the assembly and congregation of the first borne, which are written in heaven, and to God the Image of all, and

Heb. 12.  
22, 23,  
24.

to the soules of just men made perfect,  
and to Iesus the Mediatour of the new  
Covenant.

3. Death putteth the Soule into  
the actuall, and full possession of all  
the Inheritance and happinesse,  
which Christ hath either promised  
unto thee in his Word, or purchased  
for thee by his blood.

This is the good and happinesse,  
whereunto a blessed death will  
bring thee. And what truely reli-  
gious Christian that is young, would  
not wish himselfe old, that his ap-  
pointed time might the sooner ap-  
proach, to enter into this celestiaall  
Paradise? where thou maiest ex-  
change thy brasse for gold, thy vani-  
tie for felicitie, thy vilenesse for  
honour, thy bondage for freedome,  
thy lease for an inheritance, and thy  
mortall state for an immortall life.  
Hee that doth not daily desire this  
blessednesse above all things, or  
all others he is lesse worthy to enjoy  
it.

If \* Cato Uticensis, and Cleom-  
bratus, two Heathen men, (rea-  
ding

\*Plut.in  
vit Cat.  
Cic. Tus-  
quæst l. 1.  
Vel de  
precipiti  
venias in  
Tartara  
saxo, Vt  
qui Socra-  
ticum de  
necelegit  
opus.  
Ovid.in  
ibid.

Mat. 25.  
21.

ding *Platoes* booke of the immortallitie of the soule) did voluntarily the one *breake his neske*; the other *runne* upon his *sword*, that they might the sooner (as they thought) have enjoyed *those joyes*: what a shame is it for *Christians* (knowing those things in a more excellent *measure* and *manner* out of *Gods owne Booke*) not to bee willing to enter into those heavenly joyes? especially when their *master* calls for them thither. If therefore there be in thee any love of *God*, or desire of thine owne hoppinesse or salvation, when the time of thy departing draweth neere; that *time*, I say, and manner of death, which *God* in his unchangeable Counsell hath appointed, & determined before thou wast borne; yeeld and surrender up (*willingly*, and *cheerefully*) thy soule into the mercifull hand of *Iesus Christ thy Saviour*. And to this end, when the time is come; as the *Angels* in the sight of *Manoah* and his wife, ascended from the *Altar* up to *heaven* in the *flame*

*flame of the sacrifice*: so endeavour thou, that thy soule in the sight of thy friends, may from the *Altar* of a *contrite heart*, ascend up to heaven, in the sweet perfume of this, or the like *spirituall sacrifice of Prayer*.

Luk. 19.  
16, 20.

*A Prayer for a sicke man, when he is told that he is not a man for this world, but must prepare himselfe to goe unto God.*



Heavenly Father, who art the Lord God of the spirits of all flesh, and hast made us these soules, and hast appointed us the time, as to come into this world, so (having finished our *course*) to goe out of the same: the *number* of my dayes, which thou hast determined, are now expired, and I am come to that utmost bounds, which thou hast appointed, *beyond which I cannot passe*. I know (O Lord) that if

Numb. 16, 22.  
Numb. 27, 16.  
Jer. 38. 16.  
Acts 13. 25, 26.  
2 Tim. 4, 7.  
Ps. 90. 12  
Job 14, 5  
14. & 16  
22. & 11.  
Luke 22. 53.



Psa. 143.  
2.

1 Tim. 4.  
7.

Psal. 41.  
12.

Psal. 130.  
3.

Dan. 5.  
27.

Matt. 11.  
18.

Matth. 3.  
17.

thou interest into judgement; no flesh  
can bee justified in thy sight: And I  
(O Lord) of all others should ap-  
peare most impure and unjust; for  
I have not fought that good fight, for  
the defence of thy faith and religi-  
on, with that zeale and constancie  
that I should: but for feare of dis-  
pleasing the world, I have given  
way unto finnes and errorrs: and  
for desire to please my flesh, I have  
broken all thy Commandements,  
in thought, word, and deed: so that  
my finnes have taken such hold on  
mee, that I am not able to looke up,  
and they are more in number then  
the haire on my head. If thou wilt  
straightly marke mine iniquities; O  
Lord, where shall I stand? If thou  
weighest me in the ballance, I shall be  
found too light: For I am voyd of  
all righteousness that might merit  
thy mercie: and loaden with all ini-  
quities that most justly deserve  
thy heaviest wrath. But O my  
Lord, and my God, for Iesus Christ  
thy Sonnes sake, in whom onely thou  
art well pleased with all penitent &  
beleeving

beleeving sinners; take pity and compassion upon mee, who am the *chiefe of sinners*. Blot out all my sinnes, out of thy remembrance, and *wash away* al my transgressions out of thy sight, with the *precious bloud* of thy Sonne, which I beleeve that hee ( as an undefiled *Lambe* ) hath shed for the cleansing of my sinnes. In this faith I lived; in this faith I die: beleeving *that Iesus Christ died for my sinnes, and rose againe for my justification*. And seeing that hee hath endured that death, and *borne the burthen of that judgement* which was due unto my sinnes: O Father, for his death and passions sake, now that I am coming to appeare before thy Iudgement seat) acquit and deliver mee from that feartull judgment which my sins have justly deserved. And performe unto me that glacious & comfortable promise which thou hast made in thy Gospel: *That whosoever beleeueth in thee, hath everlasting life, and shall not come into Iudgement, but shall passe from death*

Cc 5

unto

1 Tim.  
2.15.  
Ezech.  
18.23.  
Psa. 51.7.  
1 Pet. 1.  
19.  
Job. 1.  
29.

Rom. 4.  
15.  
1 Cor.  
15.3,4.  
1 Pet. 2.  
24.

Ioh. 5.24

Lu. 17. 5.

1 Cor.

10. 14.

Mat. 25.

4.  
Matth.

22. 11.

Apoc.

19. 8.

Apoc.

19. 7.

Joh. 17.

22.

Zuc. 3. 2.

Pfal. 12.

10. 21.

unto life. Strengthen, O Christ, my Faith: that I may put the *whole* confidence of my salvation in the merits of thy obedience and blood. Increase, O holy Spirit, my patience; lay no more upon mee *then I am able to beare*: and enable me to beare so much as shal stand with thy blessed will & pleasure. O blessed Trinitie in Vnity, my Creator Redeemer, & Sanctifier, vouchsafe that as my *outward* man doth decay; so my *inward* man may more and more by thy grace and consolation, increase & gather strength. O Saviour, put my soule in a readinesse, that (like a *Wife Virgin*, having the *Wedding Garment* of thy righteousness and holinesse) shee may be ready to meete thee at thy coming, *with oyle in her Lamp*; Marry her unto thy selfe, that shee may be *one* with thee in everlasting love and fellowship. O Lord reprove Satan, and chase him away: Deliver my Soule from the power of the *dog*. Save me from the Lyons mouth. I thanke thee, O Lord, for all thy blessing.

bleffings both spirituall and temporall, beſtowed upon mee: eſpecially for my redemption by the death of my Saviour *Chriſt*. I thanke thee that thou haſt protected me with thy holy *Angels* from my youth up untill now. Lord, I beſeech thee, give them a charge to attend upon me, till thou calleſt for my ſoule; and then to carry her (as they did the ſoule of *Lazarus*) into thy heavenly *Kingdome*. And as the time of my departure ſhall approach neerer unto me, ſo grant, O Lord, that my ſoul may draw neerer unto thee: And that I may joyfully commend my ſoule into thy hands, as into the hands of a loving Father, and merciful Redeemer: and at that inſtant, O Lord graciously receive my ſpirit. All which that I may doe, aſſiſt mee, I beſeech thee, with thy grace, and let thy holy Spirit continue with me *unto the end*, and in the end, for Ieſus Chriſt his ſake, thy Son, my Lord, and onely Saviour. In whoſe name I give thee thy glory, and begge theſe things

at

Matt. 18.  
8.  
Heb. 1.  
14.

Luk. 16.  
12.  
Matt. 8.  
11.  
Luk. 13.  
18.  
Eph. 1. 10.  
Act. 15.  
11.  
Pſal. 31.  
4.  
Act. 7. 59

at thy hand, in that Prayer which *Christ* himselfe hath taught mee saying:

*Our Father which art in heaven,  
&c.*

---

*Meditations against despaire  
or doubting of Gods  
mercy.*

---

**I**T is found by continuall experience, that neere the time of death, (when the Children of God are weakest) then Satan makes the *greatest flourish* of his strength: and assailes them with his strongest temptations. For hee knoweth that either hee must now or never prevaile; for if their soules once goe to Heaven, he shall never vex nor trouble them any more. And therefore he wil now bestirre himselfe as much as he can, and labour to set before their eyes all the *grosse finnes* which ever they committed, and the *Iudgements* of God which are due unto them: thereby to drive

drive them if hee can to despair; which is a grievous sinne than all the sinnes that they committed, or hee can accuse them of.

*If Satan therefore trouble thy Conscience more towards thy death, than in thy life time;*

1. Confesse thy sinnes unto God, not onely in generall, but also in particular.

2. Make *satisfaction* unto those men, whom thou hast *wronged*, if thou be able. And if thou doest injuriously or fraudulently *detaine*, or keepe in thy possession, any lands or goods, that of right do belong to any *widdow* or *fatherlesse childe*; presume not, as thou tenderest thy soules health, to looke *Christ* the *righteous Iudge* in the face; unlesse thou doest first make a *restitution* thereof to the right *owners*; for the *Law of God*, under the penaltie of his *curse*, requireth thee to *restore whatsoever was given thee to keepe*, or *which was committed to thy trust*, or *whatsoever by robbery*, or *violent*

Satans first stratagem, in time of death. The defeature.

Lev. 6. 2, 3, 4, &c. Num. 5. 6, 7, 8. Non remittitur peccatum nisi restitutione ablatum.

Luk. 19.  
 8, 9.  
 Eze. 15. 3  
 12. 16.  
 Mich. 6.  
 10. 11.  
 Luke 13.  
 1.  
 Jer. 18. 7  
 Acts 2.  
 58.  
 Acts 8.  
 22.  
 1 Pet. 3  
 9.  
 Gen. 29.  
 9.  
 James 5.  
 14, 15,  
 16.  
 Levit. 7.  
 6, 7.

*violent oppression, thou tookest from thy neighbour: with a fifth part for amends added to the principall. And unlesse that like Zacheus thou dost make restitution of such goods and lands, according to Gods Law; thou canst never truely repent: and without true repentance thou canst never bee saved. But though by the temptation of the Devill thou hast done wrong and injurie; yet if thou doest truely repent, and make restitution to thy power, the Lord hath promised to be mercifull unto thee, to heare the prayers of his faithfull Ministers for thee, to forgive thee thy trespassse, and sinne, and to receive thy soule in the merits of Christs blood; as a Lambe without blemish.*

3. Aske God for Christ his sake pardon and forgiveness. And then these troubles of minde are no discouragements, but rather comforts: exercises, not punishments. They are assurances unto thee, that thou art in the right way: for the way to Heaven, is by the gates of Hell: that

is,

is, by suffering paines in the *body*, and such *doubtings* in the *mind*: that thy estate in this life being every way made *bitter*, the joyes of eternall life may relish unto thee *better* and more sweet.

If Satan tell thee that thou hast no Faith, because thou hast no feeling, meditate :

1. That the truest faith hath oftentimes the least feeling, and greatest doubts ; but so long as thou hast such doubtings, they shall not bee laid unto thy charge ; for they belong to the *flesh*, from which thou art divorced. When thy flesh shall *perish*, thy weake inward man which hates them and loves the Lord Iesus shall bee saved.

2. That is is a better faith, to beleeve witout feeling than with feeling. The least faith ( so much as a graine of Mustard-seed, so much as is in an infant baptized ) is enough to save the soule which loveth Christ, and beleeueth in him.

3. That the child of God which desires to feele the assurance

of

Satans  
second  
assault.

The  
Christi-  
ans en-  
counter.

Psal. 7. 19

Mar. 9.

24.

Mat. 17.

&c.

Mat. 14.

31.  
Job. 13.

15.

Mat. 17.

20.

Mat. 20 .

14.



Apo. 2. 6  
 isa. 55. 1.  
 \* Fox  
*Acts and*  
*Monu.*  
 Fol. 1555.  
 in the  
 last Edi-  
 tion but  
 one.

Psal. 27.  
 16.  
 Satans  
 thitd as-  
 fault.

The en-  
 counter.  
 1 Tim.  
 1. 15.

of Gods favour, shall have his de-  
 sire, when God shall see it to bee  
 for his good: for God hath pro-  
 mised to give them the *water of*  
*life*, who thirst for it. Wee have  
 an example in \* Master Glover the  
 holy Martyr, who could have no  
*comfortable feeling* till hee came to  
 the sight of the stake: and then cri-  
 ed out, and clapped his hands for  
 joy to his friends: saying, *O Austen*  
*he is come, he is come*; meaning the  
 feeling joy of Faith, and the holy  
 Ghost. *Tarry therefore the Lords*  
*leisure: be strong, and he shall comfort*  
*thine heart.*

*If Satan shall aggravate unto thee*  
*the greatnesse, the multitude, and*  
*hainousnesse of thy sinnes; medi-*  
*tate,*

I. That upon true repentance it  
 is as easie with God to forgive  
 the *greatest* sinne, as the *least*, and  
 hee is as willing to forgive *many*,  
 as to pardon one. And his mercy  
 shineth more in pradoning *great*  
*sinners*, than *small offenders*; as ap-  
 peares in the example of *Manas-*  
*ses,*

ses, Magdalen, Peter, Paul, &c.  
And where sinne most abounded, there  
doth his grace rejoyce to abound much  
more.

Rom. 5.  
20.

2. That God did never forsake  
any man, till that a man did first  
forsake God, as appeares in the ex-  
amples of Cain, Saul, Achitophel,  
Abazia, Indas, &c.

3. That God calleth all, even  
those sinners who are *heavie laden*  
*with sinne*, and that he did *never de-*  
*ny* his mercie to any sinner that as-  
ked his mercy with a *penitent* heart.  
This the story of the Gospel wit-  
nesseth: There came unto Christ  
all sorts of sicke sinners: the *blind*,  
*lame*, *halt*, *Lepers*: such as were  
sicke of *palsies*, *dropsies*, *blondy-*  
*fluxes*; such as were *lunaticke*, and  
*possessed with uncleane spirits*, and  
*Devils*: Yet of all those, not one  
that came and asked his mercie and  
helpe, went away without his er-  
rand. If mercie he asked, mercie  
he found, were his *sinnes* never so  
*great*, were his *disease* never so  
*grievous*. Nay, he *offred* and gave  
his

Matt. 11.  
28.

Joh 5.

59.

Luke 7.

13.

Isa. 56. 1.

Rom. 10.

20.

John 14.

14.

his mercy to many who *never asked it*; (being moved only with the bowels of his owne *compassion*, and the sight of their *miserie*) as to the woman of *Samaria*, the widdow of *Naim*, and to the sicke man that lay at the Poole of *Bethesda*, who had beene 38. yeares sicke. If he thus willingly gave his mercy to them that *did not aske it*, and was *found of them* (as the Prophet saith) *that sought him not*; will he deny mercy unto thee, who dost so *earnestly pray* for it with *teares*? and doest like the poore *Publican*, so *heartily knocke* for it, with *penitent fists*, upon a *bruised & broken heart*? Especially when thou prayest to thy *Father* in the name and mediation of *Christ*, for whose sake he hath promised to *grant whatsoever we shall aske of him*: as sure as God is true he will not. Though *Ninives* sinnes had provoked the Lord to send out his sentence against them, yet upon their repentance, he recalled it againe, and spared the Citie: how much more if thou like-

likewise repentest, will hee spare thee, seeing his sentence is not yet gone forth against thee? If hee deferred the *Judgement* all *Ahabs* daies, 'for the *externall* shew onely which hee made of humiliation; how much more will hee cleane turne away his *vengeance*, if thou wilt *unfainedly* repent of thy sinne, and returne unto him for grace and mercy.

Hee offered his mercy unto *Cain* (who murdered his innocent brother.) *If thou doest well, shalt thou not bee accepted?* As if hee should have said; if thou wilt leave thy envie, and malice, & offer unto me from a faithful & a contrite heart: both *thou*, and thine *Oblation* also shall be acceptable unto me. And to *Iudas* (that so treacherously betrayed him,) in calling him *friend*, a *sweete* application of *love*; and when *Iudas* offered, hee willingly consented with that *mouth* (wherein was never found guile) to kisse those dissembling lips, under which lurked the poyson of *Aspes*. Had *Iudas* appre-

*Novit dominus mutare sententiã, si tu novaveris emendare vitam*  
Aug. in Psal. 50.

Gen 47.

Mat. 26.  
50.  
1 Pet. 2.  
22.  
Ps. 140.  
3.  
Mat. 26.  
50.

1 King.  
20 32, 33  
Verſ. 31.

\* *Iuda m  
non tam  
ſcelus quā  
deſperatio  
ſecū pēni-  
tus interi-  
re. Aug.  
lib. de util.  
pœnit.*

\* *Scelera-  
tior omni-  
bus ſi Iu-  
da extiti-  
ſſi quem  
non pœni-  
tentia  
duxit ad  
dominum  
ſed deſpe-  
ratio  
travit ad  
laqueum,  
Leo.  
Satans  
third af-  
ſault.*

apprehended this world friend out of the mouth of *Chriſt*, as *Benhadad* did the word *Brother* from the mouth of *Ahab*; doubtleſſe *Iudas* ſhould have found the *God of Iſrael* more mercifull then *Benhadad* found the *King of Iſrael*. But *God* was \* more diſpleaſed with *Cain* for deſpairing of his mercy, than for murdering his *Brother*; and with \* *Iudas* for hanging himſelfe, than for betraying his *Maſter*; in that they would make the ſinnes of mortall men greater than the infinit mercy of the eternall *God*: 'or as if they could bee more ſinnefull than *God* was mercifull. Whereas the leaſt drop of *Chriſts* bloud is of more merit to procure *Gods* mercie for thy ſalvation, than all the ſinnes (that thou haſt committed) can bee offorce to provoke his wrath to thy damnation.

If *Satan* ſhall ſuggeſt, that all this is true of *Gods* mercy, but that it doth not belong unto thee, becauſe that thy ſinnes are greater than others, as being ſinnes of knowledge,

and

and of many yeares continuance : and such as whereby others haue beene undone : and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though hee will be mercifull unto other, yet hee will not be mercifull unto thee ; meditate :

1. That many ( who are now in heaven most blessed and glorious Saints ) committed in the same kind ( when they lived on earth ) as great and greater sinnes than ever thou hast committed, and continued ( before they repented ) in those sinnes as long as ever thou hast done. As therefore all their sinnes and the continuance in them could not hinder Gods mercy, upon their repentance, from forgiving their sinnes, and receiving them into favour ; no more shall thy sinnes, and continuance therin, hinder him from being mercifull unto thee, if thou doest repent, as they did : yea, upon thy repentance, every one of their examples is a pledge that hee will doe the same unto thee that hee did  
unto

The ten  
counter.

1 Tim.  
1.16.

Isa. 55. 6,  
7, 8.

unto them. For as the *least sinne* in *Gods Iustice* without Repentance is *damnable*; so the *greatest sinne* upon Repentance is in his *Mercy pardonable*. Thy *greatest* and *inveteratest sinnes* are but the sinnes of a *man*; but the *least* of his *mercies* is the mercie of *God*. Because thou knowest thine owne sinnes, thou doubttest whether they shall be pardoned. Marke how this doubtfull case is resolved by God himself. Many in *Isayes* dayes thought (as thou doest) that they had continued *so long* in sinne, that it was *too late* for them now to seeke to returne unto God for *Grace* and *mercy*. But God answereth them; *Seeke ye the Lord whilest hee may be found: call ye upon him whilest he is neere*. As if he had said, whilest *life lasteth*, and my *Word* is preached, I am neere to be found of all that seeke mee, and pray unto mee. The people reply: But we (*O Lord*) are *grievous sinners*, and therefore dare not presume to call upon thy Name, or to come neere  
thine

shine Holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquitie his thoughts, and let him returne unto mee, and I will have mercy upon him, and bee his God, and I will pardon him abundantly.* But wee would thinke (say the people) that if our sinnes were but *ordinarie sinnes*, this promise of *mercie* might *belong unto us*. But because our sinnes are so *great*, and of such *long continuance*, therefore we feare least when we appeare before God he will *reject us*. To this God answereth againe: *My thoughts (of mercy) are not your thoughts, neither are your wayes (of pardoning) my wayes: for as the heavens are higher then the Earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* If therefore every sinner in the world were a *world of such sinners* as thou art: doe thou but yet what God bids thee) *repent and beleeve*, and the *bloud of Iesus Christ*, being the *bloud of God*, will *cleans*

Acts 21.  
28.  
1 Joh. 17



*cleanse both thee and them from all your finnes.*

Joh. 3.  
16.

2. That as God did foresee all the finnes which the world should commit, and yet *all those* could not hinder him from *loving the world*, so, *that hee gave his on-ly begotten Sonne to death to save as many of the world as would believe and repent*: much lesse shall thy finnes (being the finnes of the least number of the world) be able to hinder God from *loving thy soule*, and *forgiving thy finnes*, if thou doest *repent and beleve*.

Rom. 5.  
8, 9.

3. That if he loved thee *so dearly* (when thou wast his *emie*) that He payed for thee *so deare* a price as the spilling of his *heart bloud*; how can hee now but be gracious unto thee, when to save thee will cost him but the casting of a *gracious looke* upon thee? Looke not thou therefore to the *greatnesse* of thy finnes, but to the *infinitenesse* of his mercie, which is so surpassing great, that if thou puttest all thine *owne grievous finnes* together and adde

addest unto those thy finnes of *Cain* and *Indas*, and putttest unto them all the finnes of all the *Reprobates* in the world; ( doubtlesse it would bee a *huge heape* ) yet compare this huge heape with the *infinite mercie* of God, and there will be no more comparifon betwixt them, then betwixt the least *Mole-hill* and the greatest *Mountaine* in a Countrey. The *crie* of the grievousest finnes that ever wee read of, could never reach up *higher* than unto Heaven, as the *crie* of the finnes of *Sodome*: but the *mercy* of God ( saith *David* ) reacheth up *higher* than the heavens, and so *over-toppeth* all our sinne. And if his *mercie* be greater than all his works, it must needs be greater than all thy finnes. And so long as his mercy is greater then the finnes of the whole World, doe thou but *repent*, there is no doubt of *pardon*.

If *Sathan* shall object, that thou hast many times vowed to *repent*, and hast made a *shew* of *repentance* for the time, and yet didst fall to the same

D d

finnes

Gen. 19.

13.

Psa. 108.

41.

Psa. 145.

9.

Satans  
fourth  
assault.

*sinnes againe and againe, and that all thy repentance was but fained, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawne his mercy, and hath changed his love, &c. meditate :*

The Encounter

a I remember (saith Luther) that Sulpitius was wont to tell mee, *Ego*

1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest *despaire*: seeing that this is the *common case of all the children of God in this life*, who vow so oft to forbear some sinne, a till perceiving their *weakenesse* not able to performe it, they vow that they will vow no more. Their *vowes* shew the desires of their spirituall man; their *breaking the weakenesse* *plus quam millies Deo vovi, &c.* I haue more than a thousand times vowed vnto God, that I would mend my life, but I could neuer performe my vow. Her ceforth I will make no such vow, because I verily know that I cannot keepe it. Vnlesse therefore God will bee mercifull vnto mee for Christs sake, and grant mee a blessed departure out of this wretched life, all my vowes and good workes will stand mee in no stead. This is the state of the dearest Children of God in this life. Reade Luther on Ga. Chap. 5.

of

of their corrupt *flesh*. And our *oft* slips to the same *sinnes* *Christ* foresaw, when hee taught us to pray *daily*, *O Father forgive us our trespasses*. And why doth *Christ* enioyne thee (who art but *sinnefull* man) to *forgive thy brother seven times in a day*, if hee shall *returne seventimes in a day*, and say, *it repenteth mee*? But to assure thee that hee (being the *God* of mercy and goodnesse it selfe) will forgive unto thee thy *seventy times seven fold* *sinnes* a day, which thou hast committed against him, if thou *returne* unto him by *true* repentance. The *Israelites* were cured by looking (though with *weake eyes*) on the *brazen Serpent*, as *oft* as they were stung by the *fiery Serpents* in the *wildernesse*: to assure thee that upon thy *teares* of repentance, thou shalt be *recovered by faith* in *Christ* as *often* as thou art wounded to death by *sinne*

2. That thy salvation is grounded, not upon the *constancy* of thine obedience, but upon the *firmne-*

Luk. 17  
3, 4.

Mar. 18.  
21, 22.

Numb.  
21. 9.  
*Post le-*  
*chrymas*  
*gemitusq;*  
*graves*  
*clementia*  
*Christi,*  
*confestim*  
*est oculos*  
*ante locum*  
*latuor,*

Jam. 1. 17

Rom. 8.

28.

Rom. 9.

11.

\* By these  
keyes Peter  
opened hea-  
ven to  
himselfe,  
& after-  
wards  
with the  
rest of  
the A-  
postles,  
unto o-  
thers.

Luk. 22.

62.

Luk. 14.

47, &amp;c.

Job. 20.

21. and.

Joh. 13. 1.

Rem. 11.

29.

Rom. 8.

30.

Sathans  
fifth af-  
fault.

ness of Gods Covenant. Though thou varieest with God, and the Covenant bee broken on thy behalfe, yet it is firme on Gods part; and therefore all is safe enough if thou wilt returne; for there is no *variableness with him, neither shadow of change*. Hee hath locked up thy salvation, and made it sure in his own *unchangeable purpose*; and hath delivered to thy keeping the *keyes*, which are \* *Faith and Repentance*; and whilest thou hast them, thou maiest perswade thy selfe that thy salvation is sure and safe: For, *whom God loveth, hee loveth to the end, and never repenteth of bestowing his love on them who repent and beleve*.

Lastly, *If Sathan shall perswade thee, that thou hast beene doubting a long time, and that it is best for thee now to despaire, seeing thy sinnes increase, and thy judgement draweth neere; meditate:*

1. That no sinne ( though never so great ) should bee a cause to move any Christian to despaire, so long

long as Gods mercy by so many millions of degrees is greater: and that every penitent and beleieving sinner hath the pardon of all his sinnes confirmed by the Word and Oath of God; two immutable things, wherein it is impossible that God should lie. His Word is, that at what time soever, a sinner whosoever doth repent of his sinne whatsoever, (for both time, and sinnes, and sinners are indefinite) from the bottom of his heart, God will blot forth all his sinnes out of his remembrance, that they shall bee mentioned unto him no more. If wee will not take his word (which God forbid wee should doubt of) he hath given us his Oath: *As I live, I desire not the death of the wicked, but that the wicked turne from his way and live.* As if he had said: Will ye not beleieve my Word? I swear by my life that I delight not to damne any sinner for his sinnes, but rather to save him upon his conversion and repentance. The meditation hereof mooved Tertullian to exclaime:

Heb. 6.  
18.  
Ezek. 18.  
22  
D. Ring  
of Lond.  
his  
Lectures  
on Jona.

Ezek. 33  
11.

O felices  
nos quo-  
rum causa  
jurat De-  
us ! O mi-  
serimos  
nos, si non  
Deo qui-  
dem ju-  
ranti cre-  
dimus.  
Tertul.  
Iſa. 28.  
14.

Heb. 12.  
24.

Oh how happy are wee when God sweareth that hee will not our damnation Oh what miserable wretches are wee, if wee will not beleewe God when he sweareth this truth unto us ! Listen, O drooping spirit whose soule is assailed with waves of faithlesse despair, how happy were it to see manylike thee, and Hezechias ? ( whomourne like Doves for the sense of sinne, and chatter like Cranes and Swallowes for the feare of Gods anger ) rather then to behold many who die like beasts without any feeling of their owne estate, or any feare of Gods wrath, or Tribunnall Seate, before which they are to appeare ? Comfort thy selfe, O languishing Soule; for if this earth hath any for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheere up therefore thy selfe in the all-sufficient attonement of the blood of the Lambe, which speakes better things then that of Abel. And pray for those, who never yet obtained the grace to have such a sense and detestation of

of sinne. Thou art one *indeed*, for whome Christ died; and from whom a *wounded* spirit ( judging rather according to his *feeling* than by *Faith* ) hath wrung that dolefull voyce of Christ, *My God, my God, why hast thou forsaken mee?* And doubt not but ere long thou shalt as truely *raigne* with him, as now thou doest *suffer* with him; for *Yea* and *Amen* hath spoken it. No sinne barres a man from salvation, but onely *incredulitie* and *impenitencie*, nothing makes the sinne against the Holy Ghost *unpardonable*, but want of *repentance* The unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Meditate on these *Evangelicall Comforts*, and thou shalt see that in the very *agonie* of death, God will so assist thee with his Spirit, that when *Satan* looketh for the *greatest* victorie, hee shall receive the *foulest* foile, yea, when thy eye-

Mar. 27.

16.

1 Tim.

2. 11.

2 Cor. 1.

10.

Apoc. 3.

14.

Heb. 6. 6



Luk. 16.  
22.

*strings* are broken, that thou canst not see this *light*, *Iesus Christ* will appeare unto thee to comfort thy *soule*, and his *Holy Angels* will carry thee into his *Heavenly Kingdome*. Then shall thy friends behold thee, like *Manoahs* Angel, doing wonders indeed; when they shall see a *fraile man* in his *greatest weakenesse* (by the meere assistance of *Gods Spirit*) overcoming the *strength* of sinne, the *bitternesse* of death, and all the *power* of Satan; and in the *fire* of *Faith*, and *perfume* of *Prayer*, ascend up with *Angels* victoriously into *Heaven*.

*An admonition to them who come  
to visite the sick.*

**T**Hey who come to visite the sick, must have a speciall care not to stand *dumb*, and *staring* in the sicke persons face to disquiet him; nor yet to speake *idly*, and to aske *unprofitable* questions, as most doe.

If

If they see therefore that the sicke partie is like to die let them not dissemble : but lovingly and discreetly admonish him of his *weaknesse*, and to prepare for eternall life. One *houre well spent*, when a mans life is almost *out spent*, may gaine a man the assurance of eternall life : Sooth him not with the vaine hope of *this life*, lest thou betray this soule to *eternall death*. Admonish him plainely of his estate, and aske him briefly these, or the like Questions.

*Questions to bee asked of a  
sicke man that is like  
to die.*

**D**Oest thou beleewe that Almighty God, the Trinitie of Persons in Vnitie of Essence, hath by his power made Heaven and earth, and all things therein? and that he doth still by his *divine providence* governe the same? So that nothing comes to passe in the world

nor to thy selfe, but what his divine hand and counsell had determined before to be done.

2. Doeſt thou confeſſe that thou haſt tranſgreſſed and broken the holy *Commandements* of Almighty God, in *thought, word, and deed*? And haſt deſerved for breaking his holy *Lawes*, the *Curſe of God* which containeth all the *miſeries of this life*, and *everlaſting torments* in Hell fire, when this life is ended, if ſo be that God ſhould deale with thee according to thy *deſerts*.

3. Art thou not ſorry in thy heart that thou haſt ſo broken his *Lawes*, and neglected his *Service* and worſhip, and ſo much followed the world, and thine owne *vaine pleaſures*? And wouldeſt thou not lead a *holier life*, if thou wert to begin againe?

4. Doeſt thou not from thy heart deſire to bee reconciled unto God in *Ieſus Chriſt* his *bleſſed Son*, thy *Mediator*, who is at the right hand of God in heaven, now appearing  
for

Rom. 8.

34.

Heb. 9.

14.

for thee in the sight of God, and making request unto him for thy Soule?

5. Doeſt thou renounce all confidence in all other Mediators, or Interceſſors, Saints, or Angels, believing that Ieſus Chriſt the onely Mediator of the New Teſtament, is able perfectly to ſave them that come unto God by him, ſeing he ever liveth to make interceſſion for him? And wilt thou with David ſay unto Chriſt, Whom have I in Heaven but thee? And there is none upon earth that I deſire beſides thee.

6. Doeſt thou confidently believe and hope to be ſaved by the onely merits of that bloody death and paſſion which thy Saviour Ieſus Chriſt hath ſuffered for thee? not putting any hope of ſalvation in thine owne merits, nor in any other meanes or creatures? being aſſuredly perſwaded, that there is no ſalvation in any other: and that there is none other name under Heaven, whereby thou muſt be ſaved.

7. Doeſt thou heartily forgive  
all

Heb. 9.

11.

1 Tim.

2.5.

Heb. 7.

25.

Pſal. 73.

25.

Act. 4. 12

Act. 10.

25.

Iſa. 38.

20.

nor to thy selfe, but what *his divine hand and counsell had determined before to be done.*

2. Doeſt thou confeſſe that thou haſt tranſgreſſed and broken the holy *Commandements* of Almighty God, in *thought, word, and deed*? And haſt deſerved for breaking his *holy Lawes*, the *Curſe of God* which containeth *all the miſeries of this life*, and *everlaſting torments* in Hell fire, when this life is ended, if ſo be that God ſhould deale with thee according to thy *deſerts*.

3. Art thou not ſorry in thy heart that thou haſt ſo broken his *Lawes*, and neglected his *Service* and worſhip, and ſo much followed the *world*, and thine owne *vaine pleaſures*? And wouldeſt thou not lead a *holier life*, if thou wert to begin againe?

4. Doeſt thou not from thy heart deſire to be reconciled unto God in *Ieſus Chriſt* his *blessed Son*, thy *Mediator*, who is at the right hand of God in heaven, now appearing for

Rom. 8.

34.

Heb. 9.

14.

for thee in the sight of God, and making request unto him for thy Soule?

5. Doeſt thou renounce all confidence in all other Mediators, or Interceſſors, Saints, or Angels, beleeving that Ieſus Chriſt the onely Mediator of the New Teſtament, is able perfectly to ſave them that come unto God by him, ſeing he ever liveth to make interceſſion for him? And wilt thou with David ſay unto Chriſt, Whom have I in Heaven but thee? And there is none upon earth that I deſire beſides thee.

6. Doeſt thou confidently beleeve and hope to be ſaved by the onely merits of that bloody death and paſſion which thy Saviour Ieſus Chriſt hath ſuffered for thee? not putting any hope of ſalvation in thine owne merits, nor in any other meanes or creatures? being aſſuredly perſwaded, that there is no ſalvation in any other: and that there is none other name under Heaven, whereby thou muſt be ſaved.

7. Doeſt thou heartily forgive  
all

Heb. 9.

11.

1 Tim.

2.5.

Heb. 7.

25.

Pſal. 73.

25.

Act. 4. 12

Act. 10.

25.

Iſa. 35.

20.

Isa. 9. 6.  
 Heb. 12.  
 14.

all wrongs and offences done or offered unto thee, by any manner of person whatsoever? And doest thou as willingly (from thy heart) *aske forgiveness* of them whom thou hast grievously wronged in word or deed? and doest thou cast out of thy heart all *malice* and *hatred*, which thou hast borne to any body; that thou maist appear before the Face of *Christ* (the *Prince of peace*) in perfect love and *charity*?

8. Doth thy conscience tell thee of any thing, which thou hast wrongfully taken, and doest still with hold, from any *widow* or *fatherlesse children*, or from any other person whatsoever? Be assured that unlesse thou shalt *restore*, like *Zachens*, those goods and lands (if thou bee able) thou canst not *truely repent*; and without *true repentance* thou canst not be *saved*, nor looke *Christ* in the face when thou shalt appear before his Iudgement seat.

9. Doest thou *firmely believe*, that

that thy *body* shall bee raised up out of the *Grave*, at the sound of the *last Trumpet*? And that thy body and soule shall bee united together againe in the *Resurrection Day*, to appeare before the *Lord Iesus Christ*; and thence to goe with him into the Kingdome of Heaven, to live in everlasting blisse and glory?

If the sicke party shall answer to all these questions like a faithfull Christian; then let all who are present, joyne together and pray for him, in these, or the like words.

*A Prayer to be said for the  
sicke, by them who  
visite him.*



Mercifull Father,  
who art the Lord and  
giver of life, and to  
whom *belong the is-  
sues of death*: wee  
thy Children here assembled, doe  
acknow-



James 5.

acknowledge, that (in respect of our manifold sinnes) wee are not worthy to aske any blessing for our selves at thy hands; much lesse to become suiters to thy *Majestie* in the behalfe of others: yet because *thou hast commanded us to pray one for another, especially for the sicke,* and hast promised *that the prayers of the righteous shall availe much with thee;* in the obedience therefore of thy *Commandement*, and confidence of thy gracious promise; we are bold to become humble suiters unto thy divine *Majestie*, in the behalfe of this our deare Brother (or *Sister*) whome thou hast visited with the *chastisement* of thine owne fatherly hand. Wee could gladly wish the *restitution* of his health, and a *longer continuance* of his life and *Christian Fellowship* amongst us: but for as much as it appeareth (as farre as wee can discern) that thou hast appointed by *this visitation*, to call for him out of this mortall life: wee submit *our wills* to thy *blessed will*, and  
humbly

humbly intreat for *Iesus Christ* his sake, and the merits of his bitter death and passion ( which hee hath suffered for him ) that thou wouldest pardon and forgive unto him *all his finnes*: as well that wherein he was *conceived* and borne, as also all the offences & transgressions, which ever since, to this *day* and *houre*, hee hath committed in *thought, word, and deed*, against thy divine Majestie. Cast them behind thy backe: *remove them as farre from thy presence, as the East is from the West*: Blot them out of thy remembrance; lay them not to his charge; wash them away with the *Bloud of Christ*, that they may no more be seene: and deliver him from all the judgement which are due unto him for his finnes, that they may never trouble his conscience, nor rise in judgements against his Soule: and *impute* unto him the *righteousnesse* of *Iesus Christ*, whereby he may appeare *righteous* in thy sight. And in his extremity at this time, wee beseech thee  
looke

looke downe from Heaven upon him with those eies of grace and compassion, wherewith thou art wont to looke upon thy children in their affliction and misery. Pity thy wounded Servant, like the good Samaritan: for here is a sicke Soule that needeth the helpe of *such an Heavenly Physician*. O Lord increase his Faith, that he may beleieve that Christ died for him, and that his blood cleanseth him from all his sinnes: and either *aswage his paine*, or else *increase his patience*, to endure thy blessed will and pleasure. And good Lord, lay *no more* upon him, then thou shalt enable him to beare. *Heave* him up unto thy selfe, with those *sighes* and *groanes*, which cannot bee expressed. Make him now to feele what is the hope of his *Calling*: and what is the exceeding *greatnesse* of thy *Mercy* and power towards them that *beleeve* in thee: And in his *weaknesse*, O Lord, shew thou thy *strength*. Defend him against the *suggestions & temptations* of Satan:

tan : who ( as hee hath all his life time ) will now in his weakenesse especially seeke to *assaile* him, and to devoure him, Oh *save* his soule, and *reprove Satan*, & command thy *holy Angels* to bee about him, to aide him, and to chase away all e-vill and malignant Spirits far from him. Make him more and more to loath this world, and *to desire to be loosed, and to bee with Christ*. And when that *good honre* and time shall come ( wherein thou hast determined to call for him out of this present life ) give him grace *peacefully* and *joyfully* to yeeld up *his soule into thy mercifull hands*, and doe thou receive her into thy mercie, and let thy *blessed Angels* carrie her into thy Kingdome. Make his *last houre* his *best houre*, his *last words* his *best words*; and his *last thoughts* his *best thoughts*. And when the sight of his eyes is gone, and his tongue shall faile to doe his office : grant ( O Lord ) that his *Soule* may ( with *Stephen* ) behold Iesus Christ in Heaven ready to receive him : and that

Rom. 8.  
26.

that thy Spirit within him, may make requests for him, with sighes which cannot be expressed. Teach us in him to read and see our owne end and mortality: and therefore to bee carefull to prepare our selves for our last ends, and put our selves in a readinesse against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our deare Brother (or Sister) thy sick servant, unto thy eternall grace and mercy, in that Prayer, which Christ our Saviour hath taught us, saying:

*Our Father which art in Heavem  
&c.*

*Thy grace, O Lord Iesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, bee with us all, and especially with this thy sick servant, to the end, and in the end. Amen.*

Let them read often unto the sick, some speciall Chapters of the holy Scriptures: as,

The three first Chapters of the Booke of Iob.

The

The 14. and 19. Chapters of *Iob.*

The 34. Chapter of *Deuteronomie.*

The two last Chapters of *Ishuah.*

The 17. Chapter of the first of *Kings.*

The 2.4. and 12. Chapters of the second of *Kings.*

The 38.40, and 65. Chapters of *Isaiah.*

The History of the Passion of Christ.

The 8. Chapter to the *Romans.*

The 5. Chapter of the first Epistle to the *Corinthians.*

The fourth of the first Epistle to the *Thessalonians.*

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians.*

The first and last Chapters of *St James.*

The 11. and 12. to the *Hebrewes.*

The first Epistle of *Peter.*

The three first and the three last

last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke partie to *waite* upon God, by *saith* and *patience*, till hee send for him : and praying the Lord to send them a joyful meeting in the *Kingdome of Heaven*, and a *blessed Resurrection* at the last day : they may depart at their pleasure, in the *peace* of God.

---

*Consolations against impatience  
in sicknesse.*

---

**I**F in thy sicknesse by extremitie of paine thou be driven to impatency, meditate :

1. That thy *sinnes* have deserved the *paines* of *hell* : therefore thou maiest with greater patience endure these *fatherly corrections*.

2. That these are the *scourges* of thy heavenly *Father*, and the *rod* is in his *hand*. If thou diddest suffer with reverence being a *Child*, the correction of thy *earthly Parents*;  
how

how much rather shouldest thou now subject thy selfe (being the Child of God to the chastisement of thy heavenly Father, seeing it is for thine eternall good?

3. That Christ suffered in his soule and body farre grievous paines for thee, therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore saith Peter, Christ suffered for you, leaving you an example, that ye should follow his steps. And, Let us (saith Saint Paul) runne with joy the race that is set before us, looking unto Iesus the Author, and finisher of our Faith, who for the joy that was set before him, endured the Crosse, &c.

4. That these afflictions which now you suffer, are none other; but such which are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, Iobs afflictions were farre more grievous. There is not one of the Saints, which now are at rest in heavenly joyes, but endured as much as you doe, before they went thither: yea, may

*Vir dolorum,*  
Isa 53. 3  
1 Pet. 7.  
21.  
Heb. 12.  
1, 2.  
2 Pet. 5.  
9.  
S. Romi-  
tus cum-  
quot annis  
gravi  
morbo  
tentaretur  
à Deo,  
doluit  
quod uno  
anno liber  
esset, ac  
st à Deo  
tunc de-  
sertus fu-  
isset Vit.  
Petr cap.  
13.



1 Pet. 5.  
10.  
1 Cor.  
10. 13.

many of them willingly suffered all the torments that Tyrants could inflict upon them, that they might come to those Heavenly joyes whereunto you are now called. And you have a promise, that the God of all grace, after that you have suffered awhile, will make you perfect, stablish, strengthen, and settle you. And that God of his fidelitie, will not suffer you to bee tempted above that you are able, but will with the temptation also make a way to escape that yee may be able to beare it.

Joh. 5. 5.  
Mat. 9.  
10.  
Exo. 2. 2  
Apo. 2.  
10  
2 Sam.  
23, 24.  
Psa 56. 8

5. That God hath determined the time when they affliction shall end, as well as the time when it began. Thirty eight yeares were appointed the sicke man at Bethesdaes Poole. Twelve yeares to the Woman with the bloody issue. Three Moneths to Moses. Ten dayes tribulation to the Angel of the Church of Smyrna. Three dayes plague to David. Yea, the number of the godly mans teares are registered in Gods Booke, and the quantity kept in his bottle.

The

The time of our trouble (saith Christ) is but a *Modicum*. Gods Anger lasts but a *Moment* (saith David.) A little season (saith the Lord) and therefore calls all the time of our paine, but *the houre of sorrow*. David for the swiftnesse thereof, compares our present trouble to a *Brooke*: and *Athanasius* to a *Showre*: compare the longest miserie that a man endures in this life, to the eternitie of eternall joyes: and they will appeare to bee nothing. And as the sight of a sonne safe borne, makes the Mother forget all her former deadly paine: so the sight of Christ in Heaven who was borne for thee, will make all these pangs of death to be quite forgotten, as if they had never beene: like Stephen, who as soone as hee saw Christ, forgot his owne wounds, with the horreur of the Grave, and terrour of the stones: and sweetly yeelded his Soule into the hands of his Saviour. Forget thine owne paine, thinke of Christs wounds Be faithfull unto the death, and hee will

*Modicum*  
et vixit bo  
vix.

Joh. 16.  
16.

Psal. 80.  
Apo. 6.

11.  
Joh. 16.  
Psa. 110.  
7.

*Nubecula*  
est, cito  
transibit.

Joh. 16.  
21.

AAs 7.

Apo. 2.  
10.

will give thee the Crowne of eternall life.

6. That you are now called to *Repetitions* in Christs Schoole ; to see how much *Faith, Patience, and Godlinesse*, you have learned all this while : and whether you can, like *Iob*, receive at the hand of God *some evil*, as well as you have hitherto received a great deale of good. As therefore you have alwaies praised, *Thy will be done*, so be not now offended at this which is done by his holy will.

7. That all things shall worke together for the best to them that love God ; insomuch that neither *Death*, nor *Life*, nor *Angels*, nor *Principalities*, nor *Powers*, &c. shall be able to separate us from the love of God, which is in *Iesus Christ* our Lord. Assure your selfe that every pang is a prevention of the paines of hell ; every respite an earnest of Heavens rest : and how many stripes doe you esteeme Heaven worth ? As your life hath beene a comfort to others ; so give your friends a *Christian example*.

Job. 2. 10

Rom. 8.

28.

vers. 38,

39.

Morbus  
non malis  
ad nume-  
randus,  
quia mul-  
tis utiliter  
accidit.

Basil. in

Hexam.

Morbus  
est utilis  
quedam  
institutio,  
que docet  
caduca

aspernere  
& coelestia  
spirare.

Nazian.

ad Phila-

gum.

*ample to die, and deceive the Diuell as Iob did. It is but the Crosse of Christ sent before to crucifie the love of the World in thee; that thou maist goe eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene), with both thy armes his holy Crosse, carry it after him, unto him; thy paines will shortly passe, thy joyes shall never passe away.*

*Consolations against the feare  
of Death.*

**I**F in the time of thy sicknesse, thou findest thy selfe fearefull to die; meditate,

1. That it argueth a dastardly mind to feare that which is not: For in the Church of Christ there is no Death, Isa. 25. 7, 8. And whosoever liveth and beleeveth in Christ, shall never die, Ioh. 12. 2. Let them feare death, who live without Christ. Christians die not: but  
E e when

Gen. 5.

24.

1 King 2.

11, 12.

Luk. 16.

23.

Joh. 14.

when they please God, they are like *Enoch* translated unto God. Their paines are but *Eliahs fiery Chariot* to carrie them to heaven: or like *Lazars sores*, sending them to *Abrahams bosom*. In a word, if thou be one of them that like *Lazarus*, lovest *Iesus*, thy sicknesse is not unto the death but for the glory of God: who of his love changeth thy living death to an everlasting life. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly (when they might have lived) in hope of the immortallitie of the soule: wilt thou being trained so long in *Christs Schoole*, (and now called to the *Marriage Supper* of the blessed *Lambe*, *Apoc.* 19 7.) bee one of those *Guests* that refuse to goe to that joyfull Banquet? God forbid.

2. Remember that thy aboad heere is but the *second degree* of thy life: for after thou hadst first lyved *nine Moneths* in thy *Mothers Wombe*, thou wast of necessitie driven thence to live heere in a *second degree*

degree of life. And when that number of moneths which God hath determined for this life are expired thou must likewise leave this, and passe to a third degree in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as farre this kinde of life, as this doth that which one lives in his Mothers Wombe. To this last and excellentest degree of life, through this doore passed Christ himselfe, and all his Saints that were before thee; and so shall all the rest after them, and thee. Why shouldest thou feare that which is common to all Gods Elect? Why should that bee uncouth to thee, which was so welcome to all them? Feare not death, for as it is the Exodus of a bad, so it is the Genesis of a better world: the end of a temporall, but the beginning of an eternall life.

3. Consider that there are but three things that can make death so fearefull unto thee: First, the losse thou hast thereby: Secondly, the paine that is therein: Thirdly, the

E c 2

terrible

Mors presentis vite  
exilus &  
introitus  
melioris  
Ber in E-  
pist ad  
Rom.

Matth. 6.  
9, 10.

Joh. 14. 1  
2 Cor. 5.  
1.

*terrible effects* which follow after ? All these are but false fires, and causelesse feares. For the first, if thou leavest heere *uncertaine goods* which *Theeves* may rob, thou shalt find in Heaven a *true treasure*, that can never bee taken away : these were but *lent* thee as a *Steward* upon *accounts* : those shall bee *given* thee as thy *reward* for ever. If thou leavest a *loving Wife*, thou shalt bee married to *Christ* which is *more lovely*. If thou leavest *Children* and *Friends*, thou shalt there find all thy *religious* Ancestors, and Children departed : yea, *Christ*, and all his blessed *Saints* and *Angels*. And as many of thy Children as be *Gods Children*, shall thither follow after thee. Thou leavest an *earthly Possession*, and a *house of clay* : and thou shalt enjoy an *Heavenly inheritance* and *mansion of glory* : which is purchased, prepared, and reserved for thee. What hast thou lost ? Nay, is not death unto thee *gaine*. Goe home. goe home, and we will follow after thee.

Secondly

Secondly for the *paine* in death the *feare* of death more *paines* many than the very *pangs* of death; for many a Christian dies without any great *pangs* or *paines*. Pitch the *Anchor* so thy *Hope* on the *firm* ground of the *Word* of *God*, who hath promised in thy *weakenesse* to perfect his *strength*, and not to suffer thee to be tempted above that thou art able to beare. And Christ will shortly turne all thy *temporall* *paines* to his *eternall* *joyes*.

Lastly, as for the terrible effects which follow after death, they belong not unto thee being a *Member* of *Christ*, for *Christ* by his death hath taken away the *sting* of death to the *faithfull*: so that now there is no *condemnation* to them that are in *Christ* *Iesus*. And *Christ* hath protested, that hee that beleeveth in him, hath everlasting life, and shall not come into *condemnation*, but hath passed from death unto life. Hereupon the *holy* *Spirit* from heaven saith, *Blessed* are the dead which die in the *Lord*: and that from thence

*Timor*  
*mortis ipsa*  
*maior te*  
*peior.*

2 Cor.  
12.9.  
1 Cor.  
10.13.

Rom. 8.1

Joh. 5.24



1 Cor. 15  
 Thef. 4  
 Isa. 26.  
 Apo. 14.  
 Joh. 14  
 ἀπόλυσις, ἡ  
 ἐσθλὴν.  
 Luk. 2  
 2 Cor. 5  
 hil 1  
 ἀνάστασις.  
 M<sup>rs</sup>. or  
 taglorie  
 Greg.  
 Jan: a vi-  
 tie, Ber-  
 nard

forth they rest from their labours, and their workes doe follow them. In respect therefore of the faithfull, death is swallowed up into victorie, and his sting, which is sinne and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a sleepe and rest: In respect of our soules, a going to our heavenly Father, a departing in peace, a remooving from this body to goe to the Lord; a dissolution of soule and body to bee with Christ. What shall I say? Precious is the sight of the Lord is the death of his Saints. These paines are but thy throwes and travell to bring forth eternall life. And who would not passe through hell to goe to Paradise? much more through death? There is nothing after death that thou needest feare; not thy sinnes, because Christ hath paid thy ransom? not the Iudge, for hee is thy loving brother: not the Grave, for it is the Lords Bed; not Hell, for thy Redeemer keeps the Keyes: not the Divell, for Gods holy Angels pitch  
 the

*their tents about thee, and will not leave thee till they bring thee to Heaven. Thou wast never neerer Eternall life: glorifie therefore Christ by a blessed death. Say cheerefully, Come Lord Iesus, for thy Servant commeth unto thee: I am willing, Lord helpe my weaknesse.*

*Seven sanctified thoughts, and  
mournfull Sighes of a sick  
man ready to die.*

**N**OW forasmuch as God of his infinite mercie doth so temper our paine and sicknesse, that wee are not alwaies oppressed with extremitie; but gives us in the midst of our extremities som respite, to ease and refresh our selves; thou must have an especiall care ( considering how short a time thou hast either for ever to lose or to obtaine heaven ) to make use of every breathing time which God doth afford thee: and during that little time of ease, to gather strength against

the fits of *greater anguish*. Therefore in these times of relaxation and ease, use some of these short *thoughts and sighes*

*The first Thought.*

**S** Eeing every man enters into this life in *teares*, passeth it in *sweate*, and ends it in *sorrow*; ah! what is there in it, that a man should desire to live any longer in it. Oh what a folly is it; that when the *Mariner* roweth with all his force to arrive at the *wished Port*; and that the *Traveler* never resteth till hee come to his *journies end*: we *fear* to descry our *Port*; and therefore would *put backe* our Barke, to bee longer *tossed* in this continuall *tempest*: wee *weepe* to see our *journies end*; and therefore desire our journey to be lengthened, that wee might bee more tyred with a foule and *combersome way*.

*The*

The spirituall sigh thereupon.

**O** Lord, this life is but a trouble-  
some pilgrimage, few in daies  
but full in evils: and I am weary  
of it, by reason of my sinnes. Let  
me therefore (O Lord) intreat thy  
Majestie, in this my *Bed of sicknesse*,  
as *Elias* did under the *Iuniper tree* in  
his affliction: It is now enough, O Lord,  
that I have lived so long in this vale  
of misery, take my soule into thy mer-  
cifull hands, for I am no better than  
my Fathers.

Gen. 47.  
9.

1 King.  
19. 4.

The second Thought.

**T** Hinke with what a *body of sin*  
thou art loaden; what great ci-  
vill warres are contained in a little  
world; the *fl. sh* fighting against the  
spirit; *Passion* against *reason*, *Earth*  
against *heaven*, and the world with-  
in thee banding it selfe for the  
world without thee; and that but  
one onely meane remaines to end  
this conflict; death which (in Gods  
appointed time) will separate thy

Rom 7.  
24.  
Jann 4. 2.

*Spirit from thy flesh; the pure and regenerate part of thy soule, from the part which is impure and unregenerate.*

*The spirituell sigh upon the second thought.*

**O** Wretched man that I am, who shall deliver mee from the body of this death? O my sweet Saviour Iesus Christ, thou hast redeemed mee with thy precious blood. And because thou hast delivered my soule from sin, mine eies from teares, and my feete from falling; I doe heere from the very bottome of my heart, ascribe the whol praise and glory of my salvation, to thy onely grace and mercy, saying (with the holy Apostle) *Thankes be unto God, which hath given me the victory through our Lord Iesus Christ.*

*The third Thought.*

**T** Hinke how it behooves thee, to bee assured that thy soule

Rom 7.  
14.

1 Pet 2.  
Apo. 5. 9  
Pl. 116. 8

1 Cor.  
15. 57.  
Pla. 145.

is *Christ*; for *death* hath taken sufficient *gages* to assure himselfe of thy *body*, in that *all* thy senses bee all ready to die, save only the sense of *paine*; but sith the *beginning* of thy being *began* with *paine*, inarrell the lesse if thy *end* conclude with *dolors*. But if these *temporall* dolours (which only afflict the *body*) be so painefull: O Lord, *who* can endure the *d-vouring* fire? *who* can abide the *everlasting* burnings?

Isa. 33.  
14.

*The spirituall sigh upon the  
third Thought.*

O Lord Iesus Christ, the Sonne of the living God, who art the onely *Physician*, that canst ease my *body* from *paine*, & restore my *Soule* to life eternall: put thy *Passion*, *Crosse* and *Death*, betwixt my *Soule* and thy *Iudgements*: and let the merits of thy *obedience* stand betwixt thy Fathers *Iustice* and my *disobedience*: and from these *bodily* paines receive my soule into thine *everlasting* peace, for I  
cry

Act. 7. 59 cry unto thee with Stephen; Lord Iesus receive my spirit.

*The fourth Thought.*

**T**Hink that the *worst* that death can doe, is but to send thy soule *sooner*, then they flesh would bee willing, to *Christ*, and his heavenly joyes: Remember that *that worst* is thy *best hope*. The *worst* therefore of death, is rather a helpe than a harme.

*The spirituall Sigh upon the fourth Thought.*

**O** Lord Iesus Christ, the Saviour of all them that put their trust in thee; forsake not him that in *miserie* flyeth unto thy *Grace* for succour and mercy. Oh sound that *sweet voyce* in the eares of my soul, which thou spakest unto the *penitent Thiefe* on the *Crosse*; *This day thou shalt bee with mee in Paradise*: For I O Lord, doe (with the Apostle) from my soule speake unto thee,

Luk. 23.

43.

chee, I desire to be dissolved to be with Christ.

Phil. 1. 23

*The fifth Thought.*

**T**Hinke ( if thou fearest to die )  
That in Mount Sion there is no  
death: for he that beleeveth in Christ  
shall never die. And if thou desirest  
to live; without doubt the life eter-  
nall ( whereunto this death is a pas-  
sage ) surpasseth all. There doe all the  
faithfull departed ( having ended  
their miseries ) live with Christ in  
joyes: and thither shall all the god-  
ly which survive, be gathered out  
of their troubles to enjoy with him  
eternall rest.

Isa. 25. 7  
8.

Joh. 11.

25.

1 Pct. 5. 8

*The spirituall Sigh on the fifth  
Thought.*

**O** Lord, who seeſt the malice of  
Satan, who ( not contenting  
himselfe, like a roaring Lyon all the  
dayes and nights of our life, to seeke  
our destruction ) shewes himselfe  
most busiest, when thy children are  
weakest,



Act. 7. 59 cry unto thee with *Stephen*; *Lord Iesus receive my spirit.*

*The fourth Thought.*

**T**Hink that the *worst* that death can doe, is but to send thy soule *sooner*, then they flesh would bee willing, to *Christ*, and his heavenly joyes: Remember that *that worst* is thy *best hope*. The *worst* therefore of death, is rather a helpe than a harme.

*The spirituall Sigh upon the fourth Thought.*

**O** Lord Iesus Christ, the Saviour of all them that put their trust in thee; forsake not him that in *miserie* flyeth unto thy *Grace* for succour and mercy. Oh sound that *sweet voyce* in the eares of my soul, which thou spakest unto the *penitent Thiefe* on the *Crosse*; *This day thou shalt bee with mee in Paradise*: For I O Lord, doe ( with the Apostle ) from my soule speake unto thee,

Luk. 23.  
43.

thee, I desire to be dissolved to be with Christ.

Phil. 1. 23

*The fifth Thought.*

**T**Hinke (if thou fearest to die )  
That in Mount Sion there is no  
death: for he that beleeueth in Christ  
shall never die. And if thou desirest  
to live; without doubt the life eter-  
nall ( whereunto this death is a pas-  
sage ) surpasseth all. There doe all the  
faithfull departed ( having ended  
their miseries ) live with Christ in  
joyes: and thither shall all the god-  
ly which survive, be gathered out  
of their troubles to enjoy with him  
eternall rest.

Isa. 25. 7

8.

Joh. 11.

25.

1 Pct. 5. 8

*The spirituall Sigh on the fifth  
Thought.*

**O** Lord, who seeest the malice of  
Satan, who ( not contenting  
himselſe, like a roaring Lyon all the  
dayes and nights of our life, to seeke  
our destruction ) shewes himselſe  
most busieſt, when thy children are  
weakeſt,

Luke. 2.  
19.

*weakest*, and neereſt to their end,  
O Lord reprove him, and preſerve  
my ſoule. He ſeekes to terrifie mee  
with *death*, which my ſinnes have  
*deſerved*, but let thy *holy Spirit* com-  
fort my ſoule with the aſſurance of  
eternall life, which thy *bloud* hath  
*purchased*. Aſſwage my *paine*, in-  
crease my *patience*, and ( if it be thy  
blessed will ) end my *troubles*: for  
my ſoule beſeecheth thee with old  
blessed *Simeon*, Lord now let mee thy  
*ſervant* depart in peace, according to  
thy word.

*The ſixth Thought.*

**T**Hinke with thy ſelfe what a  
blessing God hath beſtowed  
upon thee above *many millions* in  
the world, that whereas they are  
either pagans, who worſhip not the  
true God: or Idolaters who wor-  
ſhip the true God fauſly: thou haſt  
lived in a *true Chriſtian Church*,  
and haſt grace to die in the *true*  
*Chriſtian Faith*, and to bee buried  
in the *Sepulchre of Gods Servants*;  
who

who all waite for the hope of Israel,  
the raising of their bodies in the re-  
surrection of the just.

Acts. 26.  
6, 7.  
Luke, 14.  
14.

*The spirituall sigh upon the  
sixth Thought.*

**O** Lord Iesus Christ, who art the  
Resurrection, and the life, in  
whom whosoever beleeveth shall live,  
though he were dead; I beleve that  
whosoever liveth & beleeveth in thee  
shall never die. I know that I shall  
rise againe in the resurrection of the  
last day: for I am sure, that thou my  
Redeemer livest. And though that  
after my death wormes destroy this  
body, yet I shall see thee, my Lord, and  
my God in this flesh

Joh. 11.  
25, 26.

Verf. 24.

Job. 19.  
25, 26.

Grant therefore, O Christ, for thy  
bitter death and passions sake, that  
at that day I may be one of them to  
whom thou wilt pronounce that  
joyfull sentence; Come ye blessed of  
my Father, inherit the Kingdome pre-  
pared for you before the foundation of  
the world.

Mar. 13.  
34.

*The*

## The seventh Thought.

Gal. 3. 13  
Lam 2.  
12.

**T**Hinke with thy selfe how Christ endured for thee a *cur-  
sed death*, & the *wrath of God*, which was due unto the *sinnes*, and what terrible *paines* and *cruell torments*, the *Apostles* and *Martyres* have voluntarily suffered for the defence of Christs Faith, when they might have *lived by dissembling or denying him*: how much more willing shouldest thou bee to depart in the *Faith of Christ*, having *lesse paines* to torment thee, and *more meanes* to comfort thee?

*The spiritnall sigh upon the seventh thought.*

Jeh. 1. 29  
Apo. 5. 1.  
Luk 23.  
22.

**O** Lord, my sinnes have deserved the *paines of Hell*, and *eternall death*; much more these *fatherly corrections* wherewith thou doest afflict mee: But O *blessed Lambe of God* which takest away the *sinnes of the world* have mercy upon me, and  
wash

wash away all my filthie sinnes with thy most precious bloud, and receive my soule into thy heavenly Kingdome; for into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.

The sicke person ought now to  
send for some godly and  
religious Pastor.

**I**N any wise, remember ( if conveniently it may be ) to send for some godly and religious Pastor: not onely to pray for thee at thy death, ( for God in such a case hath promised to heare the Prayers of the righteous <sup>a</sup> Prophets and <sup>b</sup> Elders of the Church ) but also upon thy confession, and unfained repentance to absolve thee of thy sinnes. For as Christ hath give him a calling to baptize thee unto repentance for the remission of thy sinnes: so hath hee likewise given him a calling, and power, and authoritie ( upon repentance )

Psa 31.

<sup>a</sup> Gen.

20.7.

Jer 18.

20. & 15

Eze. 4.1

1 Sam. 9

7. & 12.

19. 23.

<sup>b</sup> Jam. 5

14 15,

16

<sup>c</sup> Mar. 1 4

Act. 9. 4

<sup>d</sup> 1 Cor.

4. 5.

<sup>e</sup> 1 Cor.

18. 8.

\* Mat.  
16.16.

Mat.8.18

Joh. 20.  
21,23

Job.33.  
13.

James. 5  
1.

penitance) to absolve thee from thy  
 sinnes; \* I will give thee the Keyes  
 of the Kingdome of Heaven: and  
 whatsoever thou shalt bind upon earth  
 shall bee bound in heaven and what-  
 soever thou shalt loose on earth, shall be  
 loosed in heaven: And againe Verily,  
 I say unto you, Whatsoever yee bind  
 in earth, shall bee bound in heaven:  
 and whatsoever ye loose in earth, shall  
 be loosed in heaven. And againe, Re-  
 ceive yee the holy Ghost: Whosoever  
 sinnes yee remit they are remitted un-  
 to them, and whosoever sinnes ye re-  
 taine, they are retained. This Do-  
 ctine was as ancient in the Church  
 of God as Iob: for Elihu tels him,  
 That when God strikes a man with  
 malady on his bed, so that his soule  
 draweth neere the grave, and his life  
 to the buriers: if there bee any mes-  
 senger with him or an interpreter, one  
 of a thousand to declare unto man  
 his righteousness, then will hee have  
 mercy upon him, &c. And answer-  
 able hereunto (saith S. James) if  
 the sicke have committed sinnes (up-  
 on his Repentance, and the Pray-  
 ers

ers of the Elders) They shall be forgiven him. These have power to shut Heaven, and to deliver (the scandalous impenitent sinner) to Satan: For, the weapons of their warfare are not carnall, but mighty, through God, to cast downe, &c. and to have vengeance in readinesse against all disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops, and Pastors of the Church, doe not forgive sinnes by any absolute power of their owne (for so only Christ their Master forgiveth sinnes) but ministerially, as the servants of Christ, and Stewards to whose fidelitie their Lord and Master hath committed his Keyes, and that is, when they doe declare and pronounce, either publikely, or privately, by the Word of God, what bindeth, what looseth, and the mercies of God to penitent sinners; or his judgements to impenitent and obstinate persons, and so doe apply the generall promises or threatnings to the penitent or impenitent,

Apo 11.  
6.  
1 Cor. 5.  
1 Cor. 10.  
3.  
Mar. 16.  
Ministri  
peccata  
remittunt  
non  
auctoritate  
sed auctoritate  
xpi.  
1 Cor. 5.  
4.  
1 Cor. 3.  
1, 2.  
Act. 13.  
18.



To this  
end faith  
Basil, in  
Alcer. c.

13

Christus  
omnibus  
Pastori-  
bus &  
Doctori-  
bus Eccle-  
sie, *is in v  
aspice  
is in ian,*

*equale m  
tribuit  
potestatem  
cujus sig-  
num est,  
quod om-  
nes ex a-  
quo ligant  
& sol-  
vunt, ut  
Petrus.  
Papists  
dare not  
deny this  
Quilibet  
sacerdos  
(quantum*

*est ex virtute clarium) habet potestatem indifferenter in  
omnes. In supplement. Thomæ 46. Verse 10. \* Joha  
10. 21, 23.*

tent. For Christ from Heaven doth  
by them ( as by his Ministers on  
Earth ) declare whom hee remitteth  
and bindeth, and to whom hee will  
open the Gates of heaven, and against  
whom he will shut them. And there-  
fore it is not said, *Whose sinnes ye*  
*signifie to bee remitted,* but *whose*  
*sinnes ye remit.* They then doe re-  
mit sinnes, because Christ by their  
Ministry remitteth sinnes, as Christ  
by his Disciples loosed Lazarus, Ioh.  
11. 41. And as no water could wash  
away Naamans Lepry, but the wa-  
ters of Iordan, ( though other Ri-  
vers were as cleare ) because the pro-  
mise was annexed unto the water  
of Iordan, and not of other Ri-  
vers: so though another man may  
pronounce the same words, yet have  
they not the like efficacy and power  
to worke on the conscience, as  
when they are pronounced from  
the mouth of Christs Ministers,  
because that the \* promise is an-

nexed

nexed to the *Word* of God, in their *mouthes*. For them hath he <sup>a</sup> *chosen*,  
<sup>b</sup> *separated*, and <sup>c</sup> *set apart* for this  
*worke*, and to *them* hee hath com-  
mitted the <sup>d</sup> *ministry*, and *word* of  
*reconciliation*: by their holy <sup>e</sup> *calling*  
and <sup>f</sup> *ordination* they have received  
the <sup>g</sup> *holy Ghost*, and the *ministeriall*  
*power*, of binding and loosing. They  
are *sent forth* of the *holy Ghost* for  
*this worke*, *whereunto* hee hath called  
*the*. And Christ gives his ministers  
power to forgive sins to the peni-  
tent in the same words that he tea-  
cheth us in the Lords Prayer to de-  
sire God to forgive us our sins: to  
assure all penitent sinners, that God  
by his Ministers absolution doth  
fully, through the merits of Christs  
blood forgive them all their sins.  
So that what Christ decreeth in  
heaven, *in foro iudicii*, the same he  
declareth on earth by his *reconciling*  
*Ministers*, *in foro pœnitentie*: so that  
as God hath *reconciled the world* to  
*himselfe by Iesus Christ*: so hath he  
( saith the Apostle ) *given unto us*  
*the ministry of this reconciliation*.

He

<sup>a</sup> Act. 1.  
<sup>14</sup>.  
<sup>b</sup> Act. 1.  
<sup>c</sup> Rom. 1.  
<sup>1</sup>.  
<sup>d</sup> 2 Cor.  
5. 18, 19.  
<sup>e</sup> Acts. 13.  
1 Cor. 1.  
<sup>1</sup>.  
Heb. 5. 4.  
1 Tim. 1.  
Joh. 20  
22, 23.  
Acts. 13.  
24.  
Joh. 20.  
23.

Ioh. 10.  
12, 13.

2 Cor. 1.  
7, 10.  
Heb. 5, 41

2 Cor 5.  
18, 19.  
Luk. 10.  
16.

Lib. 3. In-  
sti cap. 4.  
sect 12.

He that sent them to baptize, saying, *Goe and teach all nations, baptizing them &c.* sent them also to remit sinnes, saying, *As my Father sent mee, so send I you, whosoever sinnes yee remit, they are remitted unto them, &c.* As therefore none can baptize, (though hee use the same water and words) but only the lawfull Minister, which Christ hath called and authorized to this divine and ministeriall Function: so though others may comfort with good words; yet none can absolve from sinne, but onely those, to whom Christ hath committed the holy ministry and Word of reconciliation: and of their absolution Christ speaketh, *he that heareth you beareth mee.* In a doubtfull title thou wilt know the advise of thy learned Lawyer: in perill of sicknesse thou wilt aske the counsell of the skilful Physician: and is there no danger in dread of damnation, for a sinner to be his owne Iudge?

Judicious Calvin teacheth this point of doctrine most plainly; Et

si

*si omnes mutuo nos debeamus consolari, &c.* Although (saith he) wee ought to comfort and confirme one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sinnes: insomuch as they are said to remit sinnes, and to loose soules. Let every faithfull man therefore remember that it is his duty (if inwardly he bee vexed and afflicted with the sense of his sinnes) not to neglect that remedie which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he made private confession of his sinnes unto his Pastor; and that he desired his private endeavour for the application of some comfort unto his soule: whose office it is (both publickely and privately) to administer Evangelicall Consolation to Gods people.

Beza highly \* commendeth this practice: and Luther saith, That he had rather lose a thousand worlds, then suffer private confession to be thrust out of the Church. Our Church

\* In Antich. Papatus & Christianismi vol. 8 fol. 26. Luther m 6. for. 09. & 109.

a Witnes  
our Ly-  
turgie.  
D. Hol-  
land, ab-  
solved  
Dr Rei-  
nold,  
who not  
being a-  
ble to  
speake,  
kissed the  
hand  
where-  
with hee  
was ab-  
solved.

\* Apo. 3.

7.

Mat. 2. 7.

Luk. 5. 2.

a Matth

16. 19.

b 1 Cor.

4. 7.

c 1 Cor.

5. 20.

Church hath ever most<sup>a</sup> soundly maintained, the *truth* of this Do-  
ctrine; but most *justly* abolished  
the tyrannous and Antichristian a-  
buse of *Popish auricular confession*;  
which they thrust upon the *soules* of  
*Christians*, as an *expiatory Sacrifice*,  
and a *meritorious satisfaction* for sin,  
*racking* their Consciences to con-  
fesse, when they feele no distresse,  
and to enumerate *all* their sinnes,  
which is impossible: that by  
this meanes they might *dive* into  
the secrets of all men, which oft  
times hath proved pernicious, not  
onely to *private persons*, but also  
to *publike States*. But the truth of  
Gods word is, that no person ha-  
ving received *orders* in the Church  
of *Rome*, can truly *absolve* a sin-  
ner: for the *keyes* of *absolution* are  
two: the one is the *key* of *Autho-  
ritie*, and that *onely* \* *Christ* hath;  
the other is the *key* of *Ministerie*,  
and this he<sup>a</sup> gives to his *Ministers*,  
who are therefore called the *Mini-  
sters of Christ*; The<sup>b</sup> *Stewards* of  
*Gods Mysteries*: The<sup>c</sup> *Ambassadors*  
of

of reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testament, any order of *sacrificing* Priests: neither is the name of *iepūs* which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of Christ, in all the New Testament: Neither doe wee read in all the New Testament of any, who confessed himselfe to a *Priest*, but *Indas*. Neither is there any *reall Priest* in the New Testament, but *onely Christ*. Neither is there any *part* of his *Priest-hood*, to be now accomplished on *Earth*, but that which hee fulfilleth in *Heaven*, by *making intercession* for us. Seeing therefore Christ never ordained any Order of *sacrificing Priests*: and that Popish Priests scorne the name of *Ministers of the Gospel*, to whom onely Christ committed his *Keyes*: it necessarily followeth, that *no Popish Priest* can truly either *excommunicate* or *absolve* any sinner, or have any *lawfull right* to meddle with *Christs Keyes*. But the *Antichristian*

*Ministerii clavis duplex est, una scientia discernendi:*

1 Cor.

12. 10.

1 Joh. 4

1.

Jer. 25:

15.

*Alia est potestis legandi & absolvendi.*

Joh. 20.

Matt. 27.

4

Heb 7.

24. 27,

28.

Heb. 8. 4

Heb. 7.

15.

*abuse* of this divine Ordinance should not abolish the *lawfull use* thereof betwixt Christians and their Pastors in *cases* of *distresse* of *conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise up an humble spirit*, then this spirituall conference betwixt the Pastors and the people committed to their charge. If any *sinne* therefore troubleth thy *conscience*, confesse it to *Gods Minister*, aske his *counsell*; and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientia*, but thy *finnes* bee as verily forgiven on earth, as if thou didst heare Christ himselve in *foro iudicii*, pronouncing them to be forgiven in Heaven. *Qui vos audit, me audit*; hee that heareth you, heareth me. Trie this, and tell me whether thou shalt not finde more ease in thy *conscience*, than can be expressed in words. Did prophane men consider the *dignity* of their *di-*  
vine

Luk. 10.  
19.

vine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sicke man (having thus eased his conscience, and received his *Ab-solution*) may doe well (having a convenient number of faithfull Christians joyned with him) to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, to discourage the *Divell* in his *assaults*. In this respect the <sup>a</sup> *Councell of Nice* termeth this Sacrament, *Viaticum*, the *soules provision for her journey*. And albeit the *Lords Supper* bee an Ecclesiasticall action, yet for-as-much as our Lord (the first Instituter) celebrated in a <sup>b</sup> private house, and that <sup>c</sup> *S. Paul* termeth the houses of Christians, the *Churches of Christ*: and that <sup>d</sup> Christ himselfe hath promised to be in the midst of the faithfull, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not through sicknesse able to come to the

F f 2

Church)

<sup>a</sup> Conc.  
Nice. can.  
12.

<sup>b</sup> Matth.  
16. 18.  
Luk. 22.  
12.

<sup>c</sup> Rom. 1.  
26. 5.  
Phile. v.  
<sup>d</sup> Matt.  
18. 20.



Church) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. Hee sheweth more simplicitie than knowledge, who thinkes that this favours of a *Private Masse*. For a Masse is called *private*, not because it is said in a private house, but because (as Bishop \* Jewell teacheth out of \* *Aquinas*) the Priest receiveth the Sacrament himselfe alone, without distribution made unto others, and then it is private, although the whole Parish bee present and looke upon him. There is as much difference betweene such a Communion, and the *Antichristian Idoll* of a private Masse, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion; *Christ* his institution is observed, Many faithfull Brethren meete together and tarry one for another, *Christ* his death is remembred and shewed, and the Minister, together with the faithfull, and the sicke party doe com.

\* Jewell  
against  
Harding  
Art. 1. of  
Private  
Masse.  
fol. 4.

\* In missis  
privatis  
sufficit si  
unus  
presens,  
scilicet  
Minister,  
qui populi  
et sine per-  
sonam ge-  
rit Aquin  
par. 3. q.  
8. art. 5.

communicate. Master Calvin saith, That he doth very willingly admit administering of the Communion to them that are sicke, when the case and opportunitie so requireth. And in \* another place hee saith, That hee hath many weighty reasons to compell him not to deny the Lords Supper unto the sicke. Yet I would wish all Christians to use to receive often (in their health) especially once every moneth with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. Perkins saith very wel, The fruit and efficacie of the Sacrament is not to bee restrained to the time of receiving: but it extends it selfe to the whole time of mans life afterwards: the efficacy whereof did men thoroughly understand, they should not need to be so often exhorted to receive it.

*Pastores omnes hic exoratos vellem, ut in hujus controversia statum*

*Ff 3*

*pexitus.*

*De cœne  
admini-  
stratione  
ita sentio,  
libenter  
admitten-  
dum esse  
hunc mo-  
rem, ut i-  
pud egro-  
tes celebretur  
com-  
muni-  
o, cum ita-  
res & op-  
portunitas.  
feret. p. 51.  
\* Cur cœ-  
nam egro-  
tis negan-  
dum esse  
non arbi-  
tror, multo  
& gravi-  
cause me  
impellunt.  
Epi. 31. 1.  
Perkins  
his right  
way to  
dying.  
Admoni-  
tio ad Pa-  
stores.*

Lam. 4. 4

1 Kings  
12. 20.2 Sam.  
18. 28.Vimoria-  
re pius,  
vivere  
discipul,

penitus introspectant: nec fideles ex hac vita migrantes & panem vite petentes, viatico suo frandari sin ant, ne lugubris ista in iis adimpleatur lamentatio, Parvuli panem petunt, & non sit qui frangat eis.

As therefore when a wicked liver dieth, hee may say to death, as *Ahab* said to *Elijah*; *Hast thou found me, O mine enemy?* So on the other side, when it is told a penitent sinner, that Death knocks at the doore, and beginnes to looke him in the face; hee may say of death, as *David* said of *Ahimaaz*, *Let him come and welcome, for hee is a good man, and commeth with good tidings*: he is the messenger of Christ, and bringeth unto mee the joyfull newes of eternall life. And as the *Red Sea* was a guise to drowne the *Egyptians* to destruction; but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a sinke to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of

-a \* *bleſſed death will make an a-  
mends for all the ſorrowes of a bitter  
life.*

When therefore thou perceivest  
thy ſoule departing from thy body,  
pray with thy tongue if thou canst,  
else pray in thy heart and minde,  
these words, fixing the eies of  
thy ſoule upon *Ieſus Chriſt* thy Sa-  
viour.

*A Prayer at the yeelding up  
of the ghoſt.*

**O** *Lambe of God, which by thy  
bloud haſt taken away the ſins  
of the world: have mercy upon me  
a ſinner, Lord Ieſus receive my ſpirit.  
Amen.*

*Ioh. 1. 19*

*Luk. 18.  
13.*

*When the ſicke party is departing,  
let the faithfull that are preſent  
kneele downe, and commend his  
ſoule to God, in theſe or the like  
words.*

**O** *Gracious God, and mercifull  
Father, who art our refuge  
and*

Pfal. 46.

1.

Pfal. 49.

1 Joh. 1.

7.

and strength, and a very present help in trouble; lift up the light of thy favourable countenance at this instant upon thy servant that now commeth to appeare in thy presence: wash away good Lord all his sinnes, by the merits of *Christ Iesus bloud*, that they may never be laid to his charge. Increase his faith, preserve and keepe safe his soule from the danger of the diuell and his wicked angels. Comfort him with thy holy Spirit, cause him now to feele that thou art his loving Father, and that he is thy child by Adoption and Grace. Save, O Christ, the price of thine owne bloud, and suffer him not to be lost, whom thou hast bought so dearely. Receive his soule, as thou didst the penitent thiese, into thy heavenly Paradise. Let thy blessed Angels conduct him thither, as they carried the soule of *Lazarus*: and grant unto him a joyfull resurrection at the last day. O Father, heare us for him, and heare thine owne Sonne, our onely Mediatour, that  
 sits

*sits at thy right hand, for him and us all; even for the merits of that bitter death and passion which hee hath suffered for us. In confidence whereof, we now recommend his soule into thy fatherly hands: in that blessed prayer, which our Saviour hath taught us in all times of our troubles to say unto thee:*

*Our Father, &c.*

*Thus farre of the Practise of Piety in dying in the Lord.*

*Now followeth the Practise of Piety in dying for the Lord.*

**T**HE Practise of Piety in dying for the Lord, is termed *Martyrdome*.

*Martyrdome is the testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many and to confirme all, to embrace the truth thereof. To this kind of death, Christ hath promised a Crowne:*

*F / 5*

*Be*

*1 Cor.  
12. 13.  
Sanguis  
Marty-  
rum se-  
men Ec-  
clesiæ.*

Martyres  
acceperunt  
non dede-  
runt coro-  
nas, Leo.

Martyrio  
coronatus.

Euf. usu-  
all.

Ἰσὼς ἐστὶν  
τὸν σπῆρτον  
τῆς ζωῆς.

Ap. 1. 10.

Berne Ser.  
in fest.

Innoc.

Frid.

Naufca

in vit. Io-

han. Flo-

res. Hist

id An. 65

Matt. 2.

Acts. 7.

Acts and

Moni-

ments.

1 Pet. 2.

10.

Causa, non

passio, fa-

it Mar-

tyrem.

Aug epi.

*Bethou faithfull unto the death, and I will give thee the crowne of life.*

Which promise the Church so firmly beleeveth, that they tearmed *martyrdome* it selfe, a *Crowne*. And God, to animate Christians to this excellent prize, would by a *prediction*, that *Stephen*, the first Christian *Martyr* should have his name of a *Crowne*.

Of *Martyrdome* there are three kinds.

1. *Sola vo'untate*, in will onely: as *Iohn* the *Evangelist*, who (being boyled in a Cauldron of Oyle) came out rather *annointed* than *sod*: and died of old age at *Ephesus*.

2. *Solo opere*, in deed onely: as the *Innocents* of *Bethleem*.

3. *Voluntate & opere*, both in will and deed: as in the *Primitive Church*, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our daies, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover Taylor*, and other s innumerable: whose fiery zeale

zeale to Gods truth, brought them to the flames of Martyrdome, to seale Christs Faith. It is not the cruelty of the death, but the innocency and belinesse of the cause, that maketh a Martyr. Neither is an *erronious* conscience a sufficient warrant to suffer Martyrdome: because Science in Gods Word must direct Conscience in mans heart. For they who killed the Apostles, in their *erronious* consciences, thought they did God good service: and Paul of zeale breathed out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Iesuites bee so holy, true and innocent, as that it may warrant their Conscience to suffer death, and to hazzard their eternall salvation thereon: let Pauls Epistle written to the ancient Christian Romans, (but against our new Antichristian Romans) bee judge. And it wil plainly appeare, that the Doctrine which S. Paul taught to the ancient Church of Rome, is ex diametro opposite in 26. fundamētal points

Non Moy-  
tes, sed  
mores, Dr.  
Boys.  
Tho. A-  
quin. 1. 2.  
quæst. 19.  
art. 6.

Ioh. 16. 2  
Act 9. 1.  
Phil. 3. 6.

Epistola  
ad Roma-  
nos, is  
now, Epi-  
stola in  
Romanos.



points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For Saint *Paul* taught the Primitive Church of *Rome*,

1. That our *Election* is of Gods *free Grace*, and not *ex operibus praevisis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That wee are *justified* before God by *faith onely*, without good works, Rom. 3. 20. 28. Rom. 4. 2. &c. Rom. 7. 17.

3. That the *good works* of the regenerate, are not of their *owne condignitie meritorious*, nor such as can deserve Heaven, Rom. 8. 8 Rom. 11 6. Rom. 6. 23.

4. That *those Bookes onely* are Gods *Oracles* and *Canonicall Scripture*, which were committed to the *custody* and *credit* of the *Jewes*, Rom. 3. 2. Rom. 12. Rom. 16. 16. such were never the *Apocrypha*.

5. That the *Holy Scriptures* have Gods *authority*, \* Rom 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with, Gal. 3. 22. Therefore *above* the *authority* of the *Church*.

\*Note  
that the  
*Scripture*  
*saith*, and  
God *saith*,  
the *Scripture*  
*con-*  
*cludeth*, is  
all one  
with  
*Paul*.

. That

6. That all, as well *Laity* as *Clergie*, that will be saved, must familiarly *reade* or *know* the *Holy Scriptures*, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

7. That all *Images* made of the *true God* are very *Idols*, Rom. 1. 23. and Rom. 2. 22. conferred.

8. That to *bow* the *knee* religiously to an *Image*, or to worship any creature, is meere *Idolatry*, Rom. 1. 1. 4. and a *lying service*, Rom. 1. 25.

9. That wee must not pray unto any but to God *onely*, in whome we beleeve, Rom. 18. 13, 14. Rom. 8. 15. 27. therefore not to *Saints* and *Angels*.

10. That *Christ* is our *onely Intercessour* in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the *onely Sacrifice* of Christians, is nothing but the *spirituall sacrificing* of their *soules* and *bodies* to serve God in *holinesse* and *righteousnesse*. Rom. 12. 1 Rom. 15. 16. therefore no *reall* sacrificing of *Christ* in the *Masse*.

12. That the *religious* worship called

τὸ εἰδω-  
λα,  
Having  
reference  
to what  
he spake  
before.  
Rom. 1.  
23.  
Of Images.

called *dulia*, as well as *latria*, be longeth to *God alone*, Rom. 1.9 Rom. 12.11. Rom. 16.18. conferred.

13. That all Christians are to pray unto God in their *owne native language*, Rom. 14.11.

14. That we have not of our selves, in the *state of corruption*, *free-will unto good*, Rom. 7.18. &c. Rom. 9.16.

15. That Concupiscence in the regenerate, is sin, Rom. 7.7, 8, 10.

16. That the Sacraments doe not *conferre grace ex opere operato*, but *signe and seale* that it is conferred already unto us, Rom. 4.11, 12. Rom. 3.28, 29.

17. That every true beleieving Christian may in this life be *assured of his salvation*, Rom. 8.9, 16, 35, &c.

18. That no man in this life, since *Adams fall*, can perfectly *fulfill* the Commandements of God, Rom. 7.10, &c. Rom. 3.19, &c. Rom. 11.32.

19. That to place Religion in the

the difference of meates and dayes, is  
superstition, Rom. 14. 3, 5, 6, 17, 23.

20. That the imputed righteousness  
of Christ, is that onely that  
makes us just before God, Rom. 4.  
9, 17, 23.

21. That Christs flesh was made  
of the Seed of David, by Incarnati-  
on: not of a Wafer-Cake by Tran-  
substantiation, Rom. 1. 3.

22. That all true Christians are  
Saints, and not those whome the  
Pope only doth canonize, Rom. 1. 7.  
Rom. 8. 27. Rom. 15. 31. Rom. 16.  
2 and 15. Rom. 15. 25.

23. That *Ipse*, Christ the God  
of Peace, and not *Ipsa*, the Wo-  
man, should bruise the Serpents  
head, Rom. 16. 20.

24. That every Soule must of  
conscience bee subject, and pay tribute  
to the Higher powers, that is, the  
Magistrates which beare the sword  
Rom. 13 1, 3, &c. and therefore the  
Pope and Prelates must bee sub-  
ject to their Emperours, Kings, and  
Magistrates, unlesse they will  
bring damnation upon their soules,

as Traytors that resist God and his Ordinance, Rom. 13. 2.

25. That Paul (not Peter) was ordained by the grace of God, to be the chiefe Apostle of the Gentiles, and consequently of Rome, the chiefe Citie of the Gentiles, \* Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 14. Rom. 16. 4.

26. That the Church of Rome may erre, and fall away from the true faith, as well as the Church of Ierusalem, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points cleane contrary to that which the Apostles taught the Primitive Romans, let God and this Epistle judge betwixt them and us; whether of us both stands in the true ancient Catholike Faith, which

\* It seems by Rom. 15. 20. 29 and the whol last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him: for

he calles them his help 75, ver. 2. 9. kinsmen, v. 7. 13. fellow-prisoners, v. 7. the fruits of A. baia, where he had preached, v. 7. all familiar to him, and to Tertius, who writ the Epistle, vers. 22. And therefore they came so joyfully to meete Paul at Appii forum, hearing that he was comming towards Rome, Act. 28. 15.

the

the *Apostle* taught the *old Romans*?  
 And whether wee have not don<sup>e</sup>  
 well to *depart* from them, so farre  
 as they have departed from the *A-*  
*postles doctrine*? And whether it be  
 not better to returne to *Saint Pauls*  
 trueth, then still to continue in  
*Romes* errour? And if this be true;  
 then, let *Iesuites & Seminary Priests*  
 take heede and feare, lest it be not  
*faith*, but *faction*: not *truth*, but  
*treason*; not *religion*, but *rebellion*;  
 beginning at *Tiber*, and ending at  
*Tyburne*, which is the cause of  
 their death. And being sent from a  
 troublesome *Apostolicall* See, rather  
 then from a peaceable *Apostolicall*  
 Seat; because they cannot be suffer-  
 ed to perswade *Subjects* to breake  
 their *Oathes*, and to withdraw  
 their *Allegiance* from their *Sove-*  
*raigne*, to raise rebellion, to moove  
 invasion, to stabbe and poyson  
*Queenes*, to kill and murther *Kings*,  
 to blow up whole States with  
*Gun-powder*; they desperately cast  
 away their owne *bodies* to be han-  
 ged and quartered, and (their  
*soules*

Pfal. 149  
9.

*Ut Alex-  
andricau-  
sa is qui  
illam scire  
cupiunt  
pateat :  
judicatus  
est Ephesi  
ab Acmi-  
lio Fron-  
tino Pro-  
consule,  
non prop-  
ter profes-  
sionis no-  
men, sed  
propter  
perpetra-  
ta latroci-  
nia, cum  
jam esset  
prævari-  
cator (&  
proditor )  
Euseb.  
Hist Ec-  
cles. lib. 5.  
cap. 18.  
1 Tim 6.  
20.*

*soules saved, if they belong to God)*  
I wish *such honour to all his Saints*  
that sends them. And I have just  
cause to feare, that the Miracles of  
*Lypsus* two Ladies, *Bluntstones*  
Boy, *Garnets* Straw, and the *Maids*  
*fierie Apron*, will not suffice to  
cleare, that these men are not *Mur-*  
*therers* of themselves rather than  
*Martyrs of Christ*.

And with what *conscience* can  
any *Papist* count *Garnet* a *Martyr*;  
when his *owne Conscience* forced  
him to *confesse*, that it was for *Trea-*  
*son*, and not for *Religion* that hee di-  
ed? But if the *Priests* of such a  
*Gun-powder Gospel* bee *Martyrs*;  
I marvell who are *Murtherers*? If  
they be *Saints*, who are *Scythians*?  
and who are *Cannibals*, if they be  
*Catholikes*?

But leaving these, if they will be  
filthy, to their filchinesse still, let us  
(to whose fidelitie the Lord hath  
committed his *true faith*, as a pre-  
cious *depositum*) pray unto God,  
that wee may leade a holy life, an-  
swerable to our holy *faith*, in piety

to Christ and obedience to our King: that if our Saviour shall ever count us worthy that honour to suffer Martyrdome for his Gospels sake, bee it by open burning at the Stake, as in *Queene Maries daies*; or by secret murdering, as in the *Inquisition house*; or by outrageous massacring, as in the *Parisian Mattens*; in being blowne up with Gun powder, as was intended in the *Parliament House*: we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailtie, and to defend this cause: as that we may scale with our deaths the *Evangelicall truth* which wee have professed in our lives: That in the daies of our lives we may be blessed by his Word; in the day of death, be blessed in the Lord: and in the day of Judgement be the blessed of his Father. Even so grant, Lord Iesus, Amen.

Prov. 24.

21.

1 Pet. 2.

17.

Act. 5. 41

Luk. 11.

28.

Apo. 14

13.

Matt. 25.

34.

Apoc 21.

20.



*A Divine Colloquie betweene the Soule and her Saviour, concerning the effectuall merits of his dolorous Passion.*

Soule.

**L**ord, wherefore didst thou wash thy Disciples feete?

Christ, To teach thee how thou shouldest prepare thy self to come to my Supper.

Joh. 13.  
14.

S. Lord, why wouldest thou wash them thy selfe?

C. To teach thee humilitie, if thou wilt be my Disciple.

Luk. 22.  
19.

S. Lord, wherefore didst thou before thy death institute thy last Supper?

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

Joh. 18. 2

S. Lord, wherefore wouldest thou goe to such a place, where Iudas knew to finde thee?

C. That thou mightest know that I went as willingly to suffer for

for thy sinne, as ever thou wentest to any place to commit a sinne.

S. Lord, wherefore wouldest thou begin thy Passion in a Garden?

Joh. 18. 1

C. Because that in a Garden thy sinne tooke first beginning.

Gen. 3. 3

S. Lord wherefore did thy three select Disciples fall so fast asleepe, when thou beganst to fall into thy agony?

Matt. 26. 40.

C. To shew, that I alone wrought the worke of thy Redemption.

Esa. 63. 5

S. Lord, why were there so many plots and snares laid for thee?

Matt. 26. 4.  
Psal. 9. 2. 3.

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord why wouldest thou suffer Judas (betraying thee) to kisse thee?

Matt. 26. 40.  
Gen. 3. 4. 5.

C. That by enduring the words of dissembling lippes, I might there begin to expiate sinne, where Satan first brought it into the world.

S. Lord, why wouldest thou bee sold for 30. pieces of silver?

Matt. 2. 3

C. That I might free thee from perpetuall bondage.

S. Lord,

Matt. 26.

39.

Heb. 5. 7.

*S. Lord why didst thou pray with such strong crying and teares?*

*C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee.*

Luk. 22.

44.

*S. Lord, why wast thou so afraid, and cast into such an Agony?*

*C. That suffering the wrath due to thy sinnes, thou mightest bee more secure in thy death, and find more comfort in thy crosses.*

Mat. 26.

39. 42.

44.

Gal. 3.

13.

*S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?*

*C. That thou mightest perceive the horreur of that curse and wrath, which being due to thy sinnes I was then to drinke, and endure for thee.*

*S. Lord wherefore diddest thou after thy wish, submit thy will to the will of thy Father?*

*C. To teach thee what thou shouldest doe in all thy afflictions, and how willingly thou shouldest yeeld to beare with patience that Crosse which thou seest to come from the just hand of thy heavenly Father.*

*S. Lord*

*S. Lord, wherefore didst thou sweat  
such drops of water and blood?*

Luk. 22.  
44.

*C. That I might cleanse thee  
from thy stains and bloudie spots.*

*S. Lord, why wouldest thou be ta-  
ken, when thou mightest have escaped  
thine enemies?*

Luk. 22.  
54.

*C. That thy spirituall enemies  
should not take thee, and cast thee  
into the prison of utter darknesse.*

*S. Lord, wherefore wouldest thou  
be forsaken of all thy Disciples?*

Matth. 5.  
25.  
Mat. 22.  
13.  
Matt. 26.  
56.

*C. That I might reconcile thee  
unto God, of whom thou wast for-  
saken for thy sinnes.*

*S. Lord, wherefore wouldest thou  
stand to be apprehended alone?*

Ioh. 18.8

*C. To shew thee that my love of  
thy salvation was more than the  
love of all my Disciples.*

*S. Lord, wherefore was the young  
man caught by the Souldiers, and  
unstript of his linnen, who came out  
of his bed, hearing the stirre at thy  
apprehension, and leading to the high  
Priest?*

Mark. 14.  
51, 52.

*C. To shew their outrage in ap-  
prehending mee, and my power in pre-*

pre-

preserving out of their outrageous hands, *all my Disciples*, who otherwise had beene worse handled by them, than was that young man.

Mat. 25.  
2.

S. Lord, wherefore wouldest thou bebound?

C. That I might loose the cords of thine iniquities.

Luk. 22.  
57.

S. Lord, why wast thou denyed of Peter?

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in man, and that salvation proceeds of my meere mercy.

Luk. 22.  
50.

S. Lord, wherefore wouldest thou bring Peter to repentance by the crowing of a Cock?

C. That none should despise the meanes which God hath appointed for their conversion, though they seeme never so meane.

Luk. 22.  
81.

S. Lord, wherefore didest thou at the Cock-crowing turne and luke upon Peter?

C. Because thou mightest know, that without the help of my grace no meanes can turne a sinner unto God,

God, when hee is once false from him.

S. Lord, wherefore wast thou covered with a purple robe?

Ioh 19. 5

C. That thou mightest perceive that it was I that did away thy Scarlet finnes.

S. Lord, wherefore wouldest thou be crowned with thornes?

Isa. 1. 8.  
Mat. 27. 29.

C. That by wearing thornes, the first fruits of the curse, it might appeare, that it is I which take a way the finnes and curse of the world, and crowne thee with the crowne of life and glory.

1 Pet. 5.  
Apo. 2. 10

S. Lord, why was a Reed put into thine hand?

Mat. 27. 29.

C. That it might appeare that I came not to break the bruised Reed.

Matth. 12. 20.  
Matth. 27. 19.

S. Lord, wherefore wast thou mocked of the Iewes?

C. That thou mightest insult over divels, who otherwise would have mocked thee, as the Philistims did Sampson.

S. Lord, wherefore wouldest thou have thy blessed face defiled with spittle?

Judg. 16. 15.  
Mat. 26. 27.

G g

C. That

C. That I might cleanse *thy face* from the *shame of sinne*.

Matth.  
14.65.

S. *Wherefore Lord, were thine eyes hood-wincked with a veile?*

C. That thy *Spiritual blindness* being removed, thou mightest behold the *face of my Father in heaven*.

Matth.  
17.20.  
Mat. 27.  
39.

S. *Lord, wherefore did they buffet thee with fists, and beate thee with staves?*

C. That thou mightest be freed from the *strokes and tearings of infernall fiends*.

Mat. 27.  
30.

S. *Lord, wherefore wouldest thou be reviled?*

C. That *God might speake peace unto thee by his Word and Spirit*.

Ioh. 19.3.  
Isa. 53.2.

S. *Lord, wherefore was thy face disfigured with blowes and bloud?*

Mat. 13.  
13.

C. That thy face might *shine glorious as the Angels in heaven*.

Mat. 22.  
30.

S. *Lord, wherefore wouldest thou be so cruelly scourged?*

Joh. 19.1

C. That thou mightest be freed from the *sting of conscience*, and *whips of everlasting torments*.

Mat 14.  
50.

S. *Lord, wherefore wouldest thou be*

bee arraigned at Pilates barre?

C. That thou mightest at the last day bee acquitted before my judgement seate.

S. Lord, wherefore wouldest thou be falsely accused?

Luk. 23.  
2.

C. That thou shouldest not bee justly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange Iudge?

Mat. 27.  
2.

C. That thou being redeemed from the captivitie of a hellish Tyrant, mightest be restored to God, whose owne thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?

Joh. 19.  
11.

C. That Antichrist, under pretence of being my Vicar, should not exalt himselfe above all Principalities and Powers.

Tit. 3. 1.  
Rom. 3.  
11.

S. Lord why wouldest thou suffer thy passion under Pontius Pilate, being a Roman President to Caesar of Rome?

1 Pet. 2.  
13, 14.  
Luk. 23.  
1, 2.

C. To shew that the Casarian and Pontifician policie of Rome, should

Joh. 19.  
12, etc.  
Note well.  
Apo. 11.  
8. & Apo  
17. 5, 6



should chiefly persecute my Church, and crucifie me in my members.

Joh. 19.  
10.

S. But why Lord, wouldest thou be condemned?

C. That the Law being condemned in mee, thou mightest not bee condemned by it.

Luk. 23.  
24.

Rom. 8. 3

Matt. 27.

24.

Joh. 19. 6

S. But why wast thou condemned, seeing nothing could bee proved against thee?

C. That thou mightest know, that it was not for my fault, but for thine that I suffered.

Matt. 27.

33.

Heb. 13.

12.

S. , Lord wherefore wast thou led to suffer out of the City?

C. That I might bring thee to rest in the heavenly City?

Luke. 23

26.

Mat. 23.

32.

S. Lord, why did the Iewes compell Simon of Cyrene, coming out of the field to carry thy Crosse?

C. To shew the weakenesse whereunto the burden of thy sinnes brought mee: and what must bee every Christians case, which goeth out of the field of this world, toward the heavenly Ierusalem.

S.

S. Lord, why wast thou unstrip-  
ped

*ped of thy Garments ?*

C. That thou mightest see how I forooke *all* to redeeme thee.

S. Lord *wherefore* wouldest thou be lift up upon a Crosse ?

Luk. 23.  
33.

C. That I might lift thee up with me to heaven.

S. Lord *wherefore* didst thou hang upon a cursed tree ?

Luke. 23.  
33.

C. That I might satisfie for thy sinne committed in eating the forbidden fruit of a tree.

S. Lord, *wherefore* wouldest thou hang betweene two theeves.

Gen. 2. 1

C. That thou my deare soule mightst have place in the midst of heavenly Angels.

S. Lord, *wherefore* were thy hands and feete nayled to the Crosse ?

Luke, 23.  
33.

C. To enlarge thy hands to doe the workes of righteousness: (and to set thy feete at liberty, to walke in the wayes of peace.

S. Lord, *wherefore* did they crucifie thee in Golgotha, the place of dead-mens sculs ?

Psa. 22.  
26.  
Joh: 10.  
25.

C. To assure thee, that my death is life unto the dead.

G g 3

S. Lord, Mat. 27. 3

Joh. 19.

24.

S. Lord why did not the Souldiers divide thy seamelesse coate?

C. To shew that my Church is one without rent of schisme.

Mat. 27.

34.

S. Lord wherefore didst thou taste vinegar and gall?

C. That thou mightest eate the bread of Angels, and drinke the water of life.

Joh. 19.

30.

Rom. 10.

2 Cor. 3.

13.

S. Lord, why saidst thou upon the Crosse, It is finished?

C. That thou mightest know, that by my death the Law was fulfilled, and thy redemption effected.

Joh. 19.

34.

S. Lord, why didst thou cry out upon the Crosse; My God, my God, why hast thou forsaken me?

C. Lest thou being forsaken of God, shouldest have beene driven to cry in the paines of hell: Woe and alas for evermore.

Mat. 27.

45.

S. Lord, wherefore was there such a generall darkenesse when thou didst suffer and cry out on the Crosse?

C. That thou mightest see an Image of those hellish paines which I suffered to deliver thee from

from the endlesse paines of hell, and everlasting chaines of darknesse.

S. Lord, why wouldst thou have thine armes nailed abroad?

2Pet. 2.4  
Jude v.6  
Joh. 19.  
23.

C. That I might embrace thee more lovingly my sweet Soule.

S. Lord, why did the Thiefe that never wrought good before, obtaine Paradise upon so short repentance?

Luk. 23.  
43.

C. That thou maiest see the power of my death, to forgive them that repent, that no sinner needs despaire.

S. Lord, why did not the other thiefe which hanged as neere thee, obtaine the like mercy?

Luk. 23.  
9.

C. Because I leave whom I will, to harden themselves in their lewdnesse, to destruction: that all should feare, and none presume.

Rom. 9.  
18, 12.

S. Lord, wherefore didst thou cry with such a loud and strong voyce in yeelling up the ghost?

Mt 16.  
50.

C. That it might appeare that no man tooke my life from me, but that I laid it downe of my selfe.

Joh. 10  
18.

S. Lord, wherefore didst thou commend thy soule into thy Fathers hands?

Luke. 23.  
46.

Ioh. 13. 1

C. To teach thee what thou shouldest doe, being to depart this life.

Mat. 27.  
51.

S. Lord, wherefore did the veile of the Temple rend in twaine at thy death?

C. To shew that the Leviticall Law should be no longer a partition wall betweene Iewes and Gentiles: and that the way to heaven is now open to all beleevers.

Eph. 2. 14

Heb. 10.

19, 20.

Mat. 27.

51.

S. Lord, wherefore did the earth quake, and the Stones cleave at thy death?

C. For horreur to beare her Lord dying: and to upbraid the cruell hardnesse of sinners.

Exod. 12.

46.

Mat. 34.

21.

Zach. 12

10.

S. Lord, wherefore did not the Souldiers breake thy legges, as they did the theeves who hanged at thy right and left hand?

C. That thou mightest know, that they had not power to doe any more unto mee, then the Scripture had foretold that they should doe, and I should suffer to save thee.

Joh. 20:

34:

S. Lord, wherefore was thy side opened with a Speare?

C. That

C. That thou mightest have a way to come neerer my heart.

S. Lord, wherefore ran there out of thy precious side bloud and water?

C. To assure thee that I was slain indeed, seeing my heart bloud gushed out, and the water which compassed my heart, flowed forth after it; which once spilt, man must needs dye.

S. Lord, wherefore ran the bloud first by \* it selfe, and the water after wards by it selfe out of thy blessed wound?

C. To assure thee of two things: First, that by my bloud-shedding, *Iustification*, and *Sanctification* were effected, to save thee. Secondly, that my Spirit by the conscionable use of the *Water* in *Baptisme*, and *bloud* of the *Eucharist*, will effect in thee *righteousnesse* and *holinesse*, by which thou shalt glorifie me.

S. Lord, wherefore did the graves open at thy death?

C. To signifie that *Death*, by my death, had now received his

G g 5

deaths

Ioh. 19.

34.

There is about mans heart a skin called, *Pericardium*, containing water which cooles & moystens the heart, lest it should be scorched with continuall motion.

This skin once pierced, man cannot live  
Colum. Anatom. l. 7.  
Hort de nat. humana. l. 1. exerc.

80. 5.

\* 1. Joh

5, 6.

Mat. 27

deaths wound, and was overcome.

Mat. 27.  
60.

S. Lord, wherefore wouldest thou be buried?

C. That thy sinnes might never rise up to judgement against thee.

Mat. 27.  
56.

Joh. 19.  
39, 40.

S. Lord, wherefore wouldest thou bee buried by two such honourable Senators as Nichodemus and Ioseph of Arimathea?

C. That the truth of my death (the cause of thy life) might more evidently appeare unto all.

Joh. 19. 4  
Mat. 27.  
60.

S. Lord, wherefore wast thou buried in a new Sepulchre, wherein was never man laid before?

C. That it might appeare that I, and not another arose; and that by mine owne power, not by anothers vertue; like him who revived at the touching of Elifhaes bones.

2 Kings  
13. 2.

Mat. 28.  
6.

Rom. 4.

35.

Mat 27.

52, 53.

S. Lord, wherefore didst thou raise up thy body againe?

C. That thou maist bee assured that thy sinnes are discharged, and that thou art justified?

S. Lord, wherefore did so many bodies of thy Saints (which slept) arise.

*rise at thy resurrection?*

C. To give an assurance, that all the *Saints* shall arise, by the virtue of my *resurrection* at the last day.

S. Lord, what shall I render unto thee for all these benefits?

C. Love thy Creator, and become a new creature.

Act. 17.  
31.

Psa. 116.  
11.  
Gal. 5. 17

*The Soules Soliloquie, ravished  
in contemplation of the Pas-  
sion of our Lord.*

**W**Hat hadst thou done O my sweete Saviour, and aye blessed Redeemer, that thou wast thus betrayed of *Indas*, sold of the *Iewes*, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evill hadst thou committed, that thou shouldest bee thus openly arraigned, accused falsely, and unjustly condemned before *Annas* and *Caiaphas*, the *Iewish* Priests, at the Judgement seat of *Pilate* the *Romane* President?

What



What was thine offence? or to whom didst thou ever *wrong*? that thou shouldest bee thus pitifully *scoinged* with whips, *crowned* with thornes, *scoffed* with flouts, *reviled* with words, *buffeted* with fists, and *beaten* with staves? O Lord, what didst thou deserve, to have thy blessed face *spat* upon, and *covered* as it were with shame? to have thy Garments *parted*, thy hands and feete *nayled* to the Crosse? To bee *lifted* up upon the cursed Tree, to bee *crucified* among Theeves, and made to *taste* Gall & Vineger: and in thy deadly extremity, to endure such a Sea of Gods *wrath*, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruell speare, and thy precious bloud to bee *spilt* out before thy blessed *mothers* eyes? Sweete Saviour, how much wast thou *tormented* to endure all this, seeing I am so much *amazed* but to thinke upon it! I enquire for thine offence, but I can finde none  
in

in thee; no, not so much *as guile*  
*to have beene found in thy mouth.*  
Thine *enemies* are challenged, and  
none of them dare *rebuke thee of*  
*sinne*; thine *accusers* (that are sub-  
orned) agree not in their witnesse:  
the *Judge* that condemnes thee, o-  
penly cleareth thine *Innocencie*: his  
*Wife* sends him word, that shee was  
warned in a dreame that thou wast  
a just man; and therefore should  
take heede of doing injustice unto  
thee. The *Centurion* that executed  
thee, confesseth thee of a truth, *to be*  
*both a just man, and the very Sonne*  
*of God.* The *theefe* that hanged with  
thee, justifieth thee: *that thou hast*  
*done nothing amisse.* What is the  
cause then, O Lord, of this thy cruel  
Ignominy, passion and death? I, O  
Lord, I am the cause of these thy  
sorowes: my *sinnes* wrought thy  
*shame*, mine *iniquities* are the occasi-  
on of thy *injuries*. I have commit-  
ted the fault, and thou art plagued  
for the offence: I am guilty, and thou  
art arraigned: I committed the sin,  
and thou sufferedst the death: I have  
done

done the *crime*, and thou hangest on the *Crosse*. Oh the deepenesse of *Gods* love! Oh the wonderfull disposition of heavenly *grace*! Oh the unmeasurable measure of divine *mercy*! The *wicked* transgresseth, and the *just* is punished: the *guilty* is let escape, and the *innocent* is arraigned: the *malefactor* is acquitted, and the *harmlesse* condemned: what the *evill man* deserveth, the *good man* suffereth: the *servant* doth the *fault*, the *master* endures the *strokes*. What shall I say? *Man* sinneth, and *God* dyeth. O *Sonne* of *God*! Who can sufficiently expresse thy *love*? or commend thy *pity*? or extoll thy *praise*? I was *proud*, & thou art *humbled*; I was *disobedient*, and thou becamest *obedient*; I did eate the *forbidden fruit*, and thou didst hang on the *cursed tree*; I played the *glutton*, and thou didst fast. *Evill Concupiscence* drew mee to eat the *pleasant Apple*, and perfect *charitie* led thee to drinke of the *bitter Cup*: I assayed the *sweetnesse* of the *fruit*, and thou diddest taste the *bitternesse*.

terneſſe of the gall. Fooliſh *Eve* ſmiled when I laughed: but bleſſed *Mary* wept, when thy heart bled and dyed. O my God, here I ſee thy goodneſſe, and my badneſſe; thy juſtice and my injuſtice; the impiety of my fleſh, and the piety of thy nature. And now, O bleſſed Lord, that thou haſt endured all this for my ſake? *What ſhall I render unto thee for all thy benefits beſtowed upon mee, a ſinnefull ſoule?* Indeed Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay; for I am in that reſpect bound, with all my powers and affections to love & to adore thee. If I owed my ſelfe unto thee for giving me my ſelfe in my creation; what ſhall I now render unto thee, for giving thy ſelf for mee to ſo cruell a death, to procure my *Redemption*? Great was the benefit, that thou wouldeſt create me of nothing; but what tongue can ſufficiently expreſſe the greatneſſe of this grace, that thou didſt redeeme me with ſo deare a price, whē I was worſe.

worse than nothing? Surely, O Lord, if I cannot pay the thanks which I owe thee, (and who can pay thee, who bestowest thy *graces* without either respect of *merit*, or regard of *measure*; ) it is the abundance of thy blessings that makes me such a *bankrupt*; that I am so farre unable to pay the *principall*, that I cannot possibly pay so much as the *interest* of thy love.

But, O my Lord, thou knowest, that since the losse of thine Image ( by the fall of my first unhappy Parents ) I canot love thee with all my might, and my mind, as I should : therefore as thou didst first cast thy love upon mee, when I was a *Child of wrath*, and a lump of the lost and condemned world; so now, I beseech thee, shedde abroad thy love by thy spirit throgh all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved; yet I may endeavour to repay thee in such a *manner*; as thou vouchsafest to accept in  
*mercy.*

*mercie*: that I may in *truth* of heart love my Neighbour for *thy* sake, and love thee above all, for *thine* owne sake. Let nothing bee pleasant unto mee, but that which is *pleasing* unto thee. And sweet Saviour, suffer mee never to be lost or cast away, whom thou hast bought so dearely with *thine* owne most precious Bloud. O Lord, let mee never forget *thine* infinit love, and this unspokeable benefit of my *redemption*: without which, it had beene better for mee never to have beene, than to have any being.

And seeing that thou hast vouchsafed mee the assistance of thy holy Spirit; suffer mee, O heavenly Father, who art the Father of Spirits, in the mediation of thy Sonne, to speake a few words in the *ears* of my Lord. If thou, O Father, despisest mee for mine iniquities, as I have *deserved*; yet bee mercifull unto mee for the *merits* of thy Sonne, who so much for mee hath suffered. What if thou  
seest

seest nothing in mee but *miserie*, which might moove *anger* and *passion*? Yet behold the *merits* of thy Sonne, and thou shalt see enough to moove thee to *mercie* and *compassion*. Behold the *mysterie* of his Incarnation, and remit the *miserie* of my transgression. And as oft as the *wounds* of thy Sonne appeare in thy sight; Oh, let the *woes* of my finnes be hid from thy *presence*. As oft as the *rednesse* of his bloud glitters in thine *eies*: Oh, let the *guiltinesse* of my finnes be blotted out: of thy *Booke*. The *wantonnesse* of my flesh provoked thee unto *wrath*; Oh, let the *chastitie* of his flesh perswade thee unto *mercie*: that as my flesh seduced mee to sinne, so his flesh may *reduce* mee unto thy *favour*. My *disobedience* hath deserved a great revenge, but his *obedience* merits a greater weight of *mercie*: for what can *man* deserve to suffer, which God made *man*, cannot merit to have forgiven? When I consider the *greatnesse* of thy *passion*, then doe I see

see the *truenesse* of that saying: that *Iesus Chirst* came into the world to save the *chiefest sinners*. Darest thou then, O Cain, say, that thy *sinnes* are greater then may bee forgiven? Thou lycst like a Murtherer. The mercies of one *Chrift*, are able to forgive a whole world of Cains, if they will *believe* and *repent*. The sinnes of all sinners are *finite*: the mercies of God are *infinite*: Therefore, O Father, for the bitter death and bloudy passion sake, which thy *Sonne Iesus Chirst* hath suffered for mee, and I have now remembered unto thee, pardon and forgive thou unto me all my sinnes, and deliver mee from the curse and vengeance which they have justly deserved: and through his *merits*, make mee, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I so earnestly knocke for: Neither shall mine *importunitie* cease to call and knocke, with the man that would borrow the loaves, untill thou arise and open unto mee thy *Gates of Grace*. And if thou wilt not bestow



bestow on mee the *loaves*, yet, O Lord, deny mee not the *crumes* of thy *mercy*, and those shall suffice thy *hungry* hand-maide.

And seeing thou requirest nothing for all thy *benefites*, but that I love thee in the *truth* of my *inward* heart; (whereof a *new Creature* is the truest *outward* testimony) and that it is as easie for thee to *make* mee a new Creature, as to *bid* mee to be such: Create in me, O Christ, a new heart, and renew in me a right spirit: and then thou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serve thee as thy *new Creature*, in a *new* life, after a *new* way, with a *new* tongue, and *new* manners, with *new* words, and *new* workes, to the glory of thy Name, and the winning of other sinnefull soules unto thy Faith by my devout example.

Keepe mee for ever, O my Saviour, from the torments of *Hell*, and tyrannie of the *Devill*. And when I am to depart this life, send thy Holy *Angels* to carry mee, as they

they did the soule of Lazarus, into  
thy Kingdome. Receive mee then  
into thy most joyfull Paradise,  
which thou didst promise unto the  
penitent *theese* : which at his last  
gaspe upon the Crosse, so devoutly  
begged thy mercy and admission  
into thy Kingdome. Grant this, O  
Christ, for thine owne *names sake*,  
to whome ( as it is most due ) I as-  
cribe all glory and honour,  
praise and dominion,  
both now and for  
ever, Amen.

*Mona Bodivallan*  
*her booke 1676*

FINIS

*John Bodivallan*  
*his husband his*  
*Booke 1676*

John Painter of  
Soulgrave in the  
County of Northampton  
oweth this Book

1642

Crissy penter  
his son

